PUSEY'S MINOR PROPHETS

ZECHARIAH

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THE MINOR PROPHETS

VOL. VIII

ZECHARIAH

THE MINOR PROPHETS WITH A COMMENTARY

EXPLANATORY AND PRACTICAL, AND INTRODUCTIONS TO THE SEVERAL BOOKS

VOL. VIII

ZECHARIAH

BY

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"*Open thou mine eyes, that I may behold wondrous things out of thy law.*"—Ps. cxix.

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INTRODUCTION

TO THE

PROPHET ZECHARIAH

ZECHARIAH entered on his prophetic office two months after Haggai's first prophecy. He was still a youth when God called him,[1] and so, since in the second year of Darius Hystaspis eighteen years had elapsed from the first of Cyrus, he must have been brought in infancy from Babylon. His father Berechiah probably died young, since in Ezra the Prophet is called after his grandfather, *Zechariah the son of Iddo*.[2] He succeeded his grandfather in the office of *the priests, the chief of the fathers* (of which there were twelve), in the days of Joiakim the son of Joshua, the high-priest.[3] Since then, while he prophesied together with Haggai, Joshua was still high-priest, and it is Joshua whom he sees in his vision in that same year,[4] he must have entered on his prophetic office before he succeeded to that other dignity. Yet neither is there any reason to think that he ever laid it aside, since we hear not of any prophet called by God who did abandon it. Rather, like Jeremiah, he exercised both ; called to

[1] Zech. ii. 4.
[2] Ezra v. 1 ; vi. 14.
[3] Neh. xii. 10, 12, 16.
[4] Zech. iii. 1.

the priesthood by the birth given to him by God, called to the prophetic office by Divine inspiration.

Like Jeremiah, Zechariah was called in early youth to the prophetic office. The same designation, by which Jeremiah at first excused himself as unfit for the office, is given to Zechariah, *youth*.[1] The term does not indeed mark any definite age; for Joseph, when he was so designated[2] by the chief butler, was twenty-eight;[3] Benjamin and Absalom had sons of their own.[4] They were probably so called as terms of affection, the one by his brother Judah,[5] the other by David his father.[6] But his grandfather Iddo was still in the discharge of his office. The length of his ministry is equally unknown. Two years after his first entrance upon it,[7] when Haggai's office was closed, he was bidden to answer from God those who inquired whether, now that they were freed from the captivity, they should keep the national fasts which they had instituted on occasion of some of the mournful events which had ushered it in. His remaining prophecies bear no date. The belief that he lived and prophesied to old age may have a true foundation, though to us unknown. We only know that he survived the high-priest Joshua, since his own accession to his office of head of the priests in his division was in the days of Joiakim, the son of Joshua.

[1] נער, Jer. i. 6; Zech. ii. 4. [2] Gen. xli. 12.

[3] Joseph was thirty when he stood before Pharaoh (ib. 46), but the interpretation of the dreams of Pharaoh's servants was given two years before (ib. 1).

[4] Benjamin had ten sons when Jacob went down into Egypt (Gen. xlvi. 21); Absalom's three sons (2 Sam. xiv. 27) were dead (ib. xviii. 18). Absalom was David's third son (2 Sam. iii. 3).

[5] Gen. xliii. 8; xliv. 22, 30, 33.

[6] 2 Sam. xviii. 5, 12, 29, 32. [7] vii. 1.

His book opens with a very simple, touching call to those returned from the captivity, linking himself on to the former prophets, but contrasting the transitoriness of all human things, those who prophesied and those to whom they prophesied, with the abidingness of the word of God. It consists of four parts, differing in outward character, yet with a remarkable unity of purpose and end. All begin with a foreground subsequent to the captivity; all reach on to a further end; the two first to the coming of our Lord; the third from the deliverance of the house then built, during the invasion of Alexander, and from the victories of the Maccabees, to the rejection of the true Shepherd and the curse upon the false; the last, which is connected with the third by its title, reaches from a future repentance for the death of Christ to the final conversion of the Jews and Gentiles.

The outward difference, that the first prophecy is in visions; the second, a response to an inquiry made of him; the two last in free delivery, obviously did not depend upon the Prophet. The occasion also of the two first bodies of prophecy involved that they were written in prose. For the imagery was borne on the Prophet's mind in visions. The office of the Prophet was only to record them and the explanations given to him of parts of them, which could only be done in prose. He was so far like the Apostles, who inquired of our Lord, when in the flesh, the meaning of His parables. There is, as in the later chapters, abundance of imagery; and it may have pleased God to adapt the form of His revelation to the imaginative mind of the young Prophet who was to receive it. But the visions are, as the name implies, pictures which the Prophet *sees*,

and which he describes. Even a rationalist writer saw this. "Every vision must form a picture, and the description of a vision must have the appearance of being read from a picture. It follows from the nature of the description of a vision, that for the most part it cannot be composed in any elevated language. The simplest prose is the best vehicle for a relation (and such is the description of a vision), and elaborate ornament of language were foreign to it. The beauty, greatness, elevation of a vision, as described, must lie in the conception, or in the symmetry, or wondrous boldness in the grouping of the images. If the whole group, piece by piece, in all its parts, to the most minute shading, be faithful and described with the character of truth, the exhibition of the vision in words is perfect." [1]

The four portions were probably of different dates, as they stand in order in the Prophet's book, as indeed the second is dated two years later than the first.[2] For in the first part God's people are exhorted to come from Babylon,[3] which command many in the time of Ezra obeyed, and doubtless individuals subsequently, when a prosperous polity was restored; in the latter part, Babylon is mentioned no more; only in one place, in the imagery of earlier prophets, the future gathering of God's

[1] Eichhorn, Einl. n. 603, iv. pp. 435, 436. "The style in these visions borders closely on prose: for they relate what the Seer saw; and prose is the natural vehicle of relation." Ib. n. 605, p. 442. Eichhorn also draws attention to what he calls "the hymns, songs of victory or consolation, with which the visions are sometimes closed, and which are a more elevated finale." Ib.

[2] "In the second year of Darius," i. 1. "In the fourth year of Darius," vii. 1.

[3] ii. 7.

people is symbolised under the previous deliverance from the West and East, Egypt and Assyria.[1]

But they agree in this, that the foreground is no longer, as in the former prophets, deliverance from Babylon. In the first part, the reference to the vision of the four empires in Daniel removes the promise of the Deliverer to the fourth Empire. For the series of visions having closed with the vision of the four chariots, there follows at once the symbolic act of placing the crown or crowns on the head of the high-priest and the promise of the Messiah, Who should be king and priest.[2] In the latter part the enemies spoken of are in one place the Greeks,[3] subsequent to the protection of the temple under Alexander;[4] in another the final gathering of all nations against Jerusalem,[5] which Joel also places at the end of all things,[6] after the outpouring of the Spirit, as it was outpoured on the day of Pentecost.

In both parts alike, there is no mention of any king or of any earthly ruler; in both, the ruler to come is the Messias. In both, the division of the two kingdoms is gone. The house of Israel and house of Judah are united, not divided;[7] they had been distinct wholes, now they are in interests as one. Zechariah promises a future to both collectively, as did Jeremiah[8] long after the captivity of

[1] Zech. x. 10; comp. Isa. xi. 11, 16; Hosea xi. 11.
[2] vi. 10–13. [3] ix. 13.
[4] Ib. 8. See Pusey's Daniel the Prophet, pp. 279–282.
[5] xii. 2, 3, 9; xiv. 2, 3, 14, 16. [6] Joel iii. 2.
[7] "As ye were a curse among the heathen, O house of Judah and house of Israel," viii. 13; "these are the horns which scattered Judah, Israel, Jerusalem," i. 19. So in x. 6, "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them."
[8] Jer. xxiii. 6; l. 20.

Israel, and Ezekiel promised that they should both again be one in the hand of God.[1] The *brotherhood between Judah and Israel* still existed, after they had weighed the thirty pieces of silver for the Good Shepherd. The captivity, in God's Providence, ended at once the kingdom of Israel and the religious schism, the object of which was to maintain the kingdom. Even before the captivity, *divers of Asher and Manasseh and Zebulun humbled themselves, and came to Jerusalem*,[2] to the passover of Hezekiah; nay, *a great multitude of the people from Ephraim and Manasseh, Issachar and Zebulun*,[3] who had neglected or despised the first invitation,[4] came subsequently. In the great passover of Josiah, we hear of *all Judah and Israel that were present*.[5] The edict of Cyrus related to the *people of the Lord God of heaven, and was published throughout all his kingdom*,[6] which included *the cities of the Medes*,[7] whither Israel had been removed. The sacred history is confined to Jerusalem, whence the Gospel was to go forth; yet even *the sons of Bethel*,[8] the centre of the rival, idolatrous worship, which was *among the mountains of Ephraim*, were among those of the people of Israel who returned with Zerubbabel. It is inconceivable that, as the material prosperity of Palestine returned, even many of the ten tribes should not have returned to their country. But place was no condition of the unity of the Church. Those who returned recognised the religious oneness of all the twelve tribes, wherever dispersed. At the dedication of the house of God, they *offered a sin-offering for all Israel, twelve he-goats, according to the*

[1] Ezek. xxxvii. 16–19. [2] 2 Chron. xxx. 11. [3] Ib. 18.
[4] Ib. 10. [5] Ib. xxxv. 18. [6] Ezra i. 1, 2.
[7] 2 Kings xvii. 6. [8] Ezra ii. 2, 28.

number of the tribes of Israel.[1] At that passover were present, not only *the children of Israel which had come again out of the captivity*, but *all such as had separated themselves unto them from the defilements of the people of the land, to seek the Lord God of Israel*,[2] i.e. Israelites who had been defiled by the heathen idolatries. The *house of David* [3] is mentioned; for of his seed according to the flesh Messiah was to be born, but it is his *house*, not any earthly ruler in it.

In both parts alike, Zechariah connects his prophecies with the former prophets, the fulfilment of whose warnings he impressed upon his people in his opening exhortation to them,[4] and in his answer to the question about keeping the fasts [5] which related to the destruction of the city and temple. In the first part, the title "the Branch" [6] is used as a proper name, recalling the title of the Messiah in Isaiah and Jeremiah, *the Branch of the Lord*,[7] *a righteous Branch*,[8] *a Branch of righteousness*,[9] whom God would raise up to David. The prophecy of the mutual exhortation of peoples and cities to worship at Jerusalem [10] is an echo of those of Isaiah and Micah, prolonging them. The prophecy of the four chariots,[11] the symbol of those world-empires, would be unintelligible without the visions in Daniel which it presupposes. The union of the offices of priest

[1] Ezra vi. 17. [2] Ib. 21.

[3] Zech. xii. 7. The *king's winepresses* (Zech. xiv. 10) is but the name of a locality in Jerusalem, which retained its former name. Wine-presses were often hewn out in the rock. Bleek, who alleged this, afterwards (Einl. p. 563, note) laid no stress on it.

[4] i. 4–6. [5] vii. 4–7. [6] iii. 8; vi. 12.

[7] Isa. iv. 2. [8] Jer. xxiii. 5. [9] Ib. xxxiii. 15.

[10] Zech. viii. 20–22; comp. Micah iv. 1, 2; Isa. ii. 3.

[11] Zech. vi. coll. Dan. ii. vii. See below on ch. vi. and Daniel the Prophet, pp. 359–361.

and king in the Messiah is a renewal of the promise through David.[1] In the last chapters the continuousness of the Prophet's diction admits still more of this interweaving of the former prophecies, and these alike from the earlier and later prophets. The censure of Tyre for its boast of its wisdom is a renewal of that of Ezekiel ; [2] the prophecy against the Philistine cities, of that of Zephaniah ; [3] the remarkable prediction that, when the king should come to Zion, chariots and horses, not of the enemy, but of Judah should be cut off, is renewed from Micah ; [4] the extent of his peaceful kingdom is from a psalm of Solomon ; [5] the loosing of the exile from the pit, and God's rendering double unto them, are in Isaiah.[6] The description of the sifting, in which, two parts having been cut off, even the remaining third should be anew tried and cleansed, is condensed from Ezekiel, so that, *shall be cut off, shall expire*, correspond to the natural and violent deaths, by famine and by the sword, spoken of in Ezekiel.[7] The words, *I have said, it is My people, and it will say, the Lord my God*,[8] are almost verbally from Hosea, *I say to not-my-people, thou art My people, and it will say, my God ;* only omitting the allusion to the significant name of the Prophet's son. "[9] The first part of xiv. 10, *the whole land shall be turned as a plain from Gebah to Rimmon, and Jerusalem shall be exalted*, reminds of Isaiah and Ezekiel ; the latter part, *it shall be inhabited in her place from the tower of Hananeel to the king's winepresses, and men shall*

[1] Zech. vi. 13, coll. Ps. cx.
[2] ix. 2 and Ezek. xxviii. 3.
[3] ix. 5 ; Zeph. ii. 4.
[4] ix. 10 ; Micah v. 10.
[5] ix. 10 ; Ps. lxxii. 8.
[6] ix. 12 ; Isa. li. 14 ; lxi. 7.
[7] xiii. 8, 9 ; Ezek. v. 12. Hengst.
[8] Hengst. Zech. xiii. 9 ; Hosea ii. 23.
[9] Hengst.

dwell in it and there shall be no more utter desolation, but Jerusalem shall dwell securely, reminds of Jeremiah, *The city shall be built to the Lord from the tower of Hananeel unto the gate of the corner; it shall not be plucked up nor thrown down any more.*[1] The words, *and every one that is left of all the nations shall go up to worship the king, the Lord of hosts, and to keep the feast of tabernacles*,[2] reminds of Isaiah, *From new-moon to his new-moon, and from sabbath to his sabbath, shall all flesh come to worship before Me, saith the Lord.*[3] v. 17–19 are an expansion of Isaiah lx. 12; v. 20 expresses the thought of Ez. xliii. 13: the prophecy, *there shall be no more the Canaanite in the house of the Lord for ever*,[4] refers back to Ezekiel." [5] The symbolising of the Gospel by the life-giving waters which should flow forth from Jerusalem, originally in Joel iii. 18, is a miniature of the full picture in Ezekiel.[6] The promise, "I will cut off *the names of the* idols *from* the land *and they shall be no more remembered*," [7] in part verbally agrees with that of Hosea, "And I will remove *the names of the* Baalim *from* her mouth, *and they shall be no more remembered* by their names;" only, since the Baal-worship was destroyed by the captivity, the more general name of *idols* is substituted.

Equally, in descriptions not prophetic, the symbolising of the wicked by the title of the goats, *I punished the goats*,[8] is renewed from Ezekiel: *I judge between flock and flock, between the rams and the he-goats.* The description of the shepherds who

[1] Jer. xxxi. 38, 40. [2] Zech. xiv. 16.
[3] Isa. lxvi. 23. [4] Zech. xiv. 21. [5] Ezek. xliv. 9.
[6] Zech. xiv. 8; Ezek. xlvii. 1–13.
[7] Zech. xiii. 2; Hosea ii. 17.
[8] Zech. x. 3; Ezek. xxxiv. 17

destroyed their flocks retains from Jeremiah the characteristic expression, *and hold themselves not guilty*.[1] The minuteness of the enumeration of their neglects and cruelties is the same (amid differences of the words whereby it is expressed): "The perishing shall he not visit, those astray shall he not seek, and the broken shall he not heal; the sound shall he not nurture, and the flesh of the fat shall he eat and their claws he shall split."[2] In Ezekiel, "Ye eat the fat and clothe you with the wool; the fat ye slay; the flock ye feed not; the diseased have ye not healed; and the broken have ye not bound, and the wandering have ye not sought."[3] The imagery of Obadiah, that Israel should be a flame amidst corn to consume it, is retained; the name of Edom is dropped, for the prophecy relates to a larger gathering of enemies. Zechariah has, "In that day I will make the governors of Judah like a hearth of fire among wood and like a lamp of fire in a sheaf of corn, and they shall eat on the right hand and on the left all nations round about;"[4] Obadiah: "The house of Jacob shall be *fire* and the house of Jacob a *flame*, and the house of Esau stubble, and it shall kindle on them and shall eat them." Even so slight an expression as *the pride of Jordan*,[5] as designating the cane-brake around it, is peculiar to Jeremiah.[6]

Zechariah is eminently an Evangelic prophet as much as Isaiah, and equally in both portions.

The use of different words in unlike subjects is a necessary consequence of that unlikeness. In con-

[1] ולא יאשמו, Zech. xi. 5; לא נאשם, Jer. l. 7.
[2] Zech. xi. 16.
[3] Ezek. xxxiv. 3, 4.
[4] Zech. xii. 6; Obad. 18.
[5] Zech. xi. 3.
[6] Jer. xii. 5; xlix. 19; l. 44.

trast with that pseudo-criticism which counts up the unlike words in different chapters of a prophet, the different words used by the same modern poet have been counted.[1] A finer perception will see the correspondence of a style, when the rhythm, subject, words, are different. No one familiar with English poetry could doubt that "The Bard," and "The Elegy in a Country Churchyard," however different in subject and style and words, were by the same hand, judging alone from the laboured selection of

[1] Prof. Stanley Leathes, "The witness of the Old Testament to Christ. Note on the Authorship of Isaiah" (pp. 282, 283), gives the following summary as to the occurrence of words in poems of Milton and Tennyson: "L'Allegro is a poem of 152 lines: it contains about 450 words; Il Penseroso is a poem of 176 lines, and contains about 578 words; Lycidas is a poem of 193 lines, which are longer than those of either of the other two, most of them h[illegible] heroics: its words are about 725. It is plain, therefore, that Milton must have used for Il Penseroso 128 words not in L'Allegro, and for Lycidas 275 not in L'Allegro, and 147 not in Il Penseroso.

"But what is much more remarkable, is the fact that there are only about 125 words common to L'Allegro and Il Penseroso; only about 140 common to Lycidas and Il Penseroso; only about 61 common to all three. That is, Milton must have used for Il Penseroso 450 words not in L'Allegro, and for Lycidas 590 not in L'Allegro. He must have used for Lycidas some 585 words not in Il Penseroso, and more than 660 not occurring in both together. Also, there must be in L'Allegro some 325 words not in Il Penseroso, and 315 not in Lycidas; and there must be in Il Penseroso nearly 440 words not in Lycidas.

"Again, Tennyson's Lotos-Eaters contains about 590 words; Œnone has about 720. Thus the latter must contain 130 words not in the former; but a comparison shows that there are only about 230 words common to the two poems. That is, there must be 490 words in Œnone which are not in the Lotos-Eaters, and there must be in the Lotos-Eaters about 360 words not occurring in Œnone; that is, the shorter poem has 360 words which the longer one does not contain."

the epithets, however different. Yet there is not one characteristic word or idiom which occurs in both. But the recurrence of the same or like words or idioms, if unusual elsewhere, is a subordinate indication of sameness of authorship.

They are thus enumerated by the writers who have answered the attacks on the authorship of Zechariah.

"Common to both parts are the idioms, *from him who goeth and from him who returneth*, which do not occur elsewhere;[1] the whole Jewish people are throughout designated as "the house of Israel and the house of Judah,"[2] or "the house of Judah and the house of Joseph,"[3] or "Judah, Israel, and Jerusalem,"[4] or "Ephraim and Jerusalem,"[5] or "Judah and Ephraim,"[6] or "Judah and Israel."[7] There is in both parts the appeal to future knowledge of God's doings to be obtained by experience;[8] in both, internal discord is directly attributed to God, Whose Providence permits it;[9] in both the Prophet promises God's gifts of the produce of the earth;[10] in both he bids Jerusalem burst out for joy; in the first, "*for lo*, God says, *I will come and dwell in the midst of thee*;[11] in the second, *behold, thy King cometh unto thee*.[12]

The purity of language is alike in both parts of the book. No one Syriasm occurs in the earlier chapters.[13] The Prophet, who returned as a child to

[1] מעבר ומשׁב vii. 14; ix. 8. In Ezek. xxxii. 27, the expression עברו ושובו, "pass through and return," is not proverbial; in Ezek. xxxv. 7, it is "I will cut off from it" עבר ושׁב. [2] viii. 13. [3] x. 6. [4] i. 19.
[5] ix. 10. [6] ix. 13. [7] xi. 14.
[8] ii. 9, 11; xi. 11. [9] viii. 10; xi. 6.
[10] viii. 12; x. 1. [11] ii. 10. [12] ix. 9.
[13] וְאֶסְעֲרֵם vii. 14 is no Syriasm (as so often alleged), but has

Judæa, formed his language upon that of the older prophets.

In both there is a certain fulness of language, produced by dwelling on the same thought or word;[1] in both, the whole and its parts are, for emphasis, mentioned together.[2] In both parts, as a consequence of this fulness, there occurs the division of the verse into five sections, contrary to the usual rule of Hebrew parallelism.

This rhythm will appear more vividly in instances:[3]

"And *he* shall build the temple of the Lord;
And *he* shall bear majesty;
And he shall sit and rule on his throne;
And he shall be a priest on his throne;
And a counsel of peace shall be between them both.[4]

Hebrew analogies as גָּוָה Job xxii. 29; xxiii. 7, from גְּאָוָה for גַּאֲוָה (Ew. Lehrb. n. 62, *b*); but which of these critics would argue from the points except in favour of what he wished to maintain? Böttcher (Lehrbuch, n. 437, g. 498, 3, p. 304) regards the .. as emphatic. (2) "That מהלכים (iii. 7) comes from a מַהֲלָךְ is self-evident." Ew. ad loc. (3) עזר ל (i. 15) is not "joined with acc. of object," but is simply our "helped to evil."

[1] As in the repetition of שׁבנתי בתוכך, ii. 10, 11; of ובאת, in vi. 10; ובנה את היכל יי והוא יבנה את היכל יי, vi. 12, 13; ברחבות, ורחבות, ברחבתיה, three times in viii. 4, 5; יחזיקו־והחזיקו, Ib. 23; וארעה את הצאן at the beginning and end of xi. 7; ישבה ירושלם לבטח and ישבה תחתיה at the end, xiv. 10, 11. ונלחם כיום הלחמו ביום קרב, xiv. 3. In xiv. 4, the sentence ומש, &c., explains the same event in different words; ונסתם־ונסתם כאשר נסתם, xiv. 5.

[2] v. 4, "the house, and its stones, and its timbers;" x. 4, "out of him the corner; out of him the nail; out of him the battle-bow; out of him every oppressor together;" xii. 12, "the land shall mourn, every family apart," and then follows the enumeration of the families, 12, 13, 14.

[3] This was observed by Köster, Meletemata Crit. et Exeg. in Zech. part. post. c. ix.–xiv., pp. 54–56.

[4] vi. 13.

Ashkelon shall see, and shall fear ;
Gaza, and shall tremble exceedingly ;
And Ekron, and ashamed is her expectation ;
And perished hath a king from Gaza,
And Ashkelon shall not be inhabited.[1]

And I will take away his blood from his mouth,
And his abominations from between his teeth :
And he too shall be left to our God,
And he shall be as a governor in Judah,
And Ekron as a Jebusite.[2]

In that day, saith the Lord,
I will smite every horse with astonishment,
And his rider with madness ;
And upon the house of Judah I will open my eyes,
And every horse of the nations I will smite with blindness." [3]

With one considerable exception,[4] those who would sever the six last chapters from Zechariah, are now at one in placing them before the captivity. Yet Zechariah here too speaks of the captivity as past. Adopting the imagery of Isaiah, who foretells the delivery from the captivity as an opening of a prison, he says, in the name of God, " By the blood of thy covenant *I have sent forth thy* prisoners out of the pit wherein is no water " [5] Again, " The Lord of hosts hath visited His flock, the house of Judah. I will have mercy upon them [Judah and Joseph] and they shall be *as though I had not cast them off*." [6]

[1] ix. 5. [2] Ib. 7.
[3] xii. 4. Köster further refers to i. 4, 17 ; iii. 5, 9, and on the other hand, to ix. 9, 10, 13, 15 ; x. 11 ; xi. 2, 7, 9, 17 ; xii. 10 ; xiv. 4, 8.
[4] Böttcher. [5] ix. 11. [6] x. 3, 6.

The mention of the mourning of all the *families that remain*[1] implies a previous carrying away. Yet more; Zechariah took his imagery of the future restoration of Jerusalem, from its condition in his own time. "It shall be lifted up and inhabited in its place from Benjamin's gate unto *the place* of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's winepresses."[2] "The gate of Benjamin" is doubtless "the gate of Ephraim," since the road to Ephraim lay through Benjamin; but the gate of Ephraim existed in Nehemiah's time,[3] yet was not then repaired, as neither was the tower of Hananeel,[4] having been left, doubtless, at the destruction of Jerusalem, being useless for defence, when the wall was broken down. So[5] at the second invasion the Romans left the three impregnable towers, of Hippicus, Phasaelus, and Mariamne, as monuments of the greatness of the city which they had destroyed. Benjamin's gate, the corner gate, the tower of Hananeel, were still standing; "the king's winepresses" were naturally uninjured, since there was no use in injuring them; but *the first gate* was destroyed, since not itself, but *the place* of it is mentioned.

The prophecy of the victory over the Greeks fits in with times when Assyria or Chaldæa were no longer the instruments of God in the chastisement of His people. The notion that the Prophet incited the few Hebrew slaves sold into Greece to rebel against their masters, is so absurd that one wonders that any one could have ventured to forge it and put it upon a Hebrew prophet.[6]

[1] xii. 14. [2] xiv. 10. [3] Neh. viii. 16; xii. 39.
[4] Ib. iii. 1. [5] Jos. B. J., vii. 1. 1.
[6] Hitzig. Ewald avoids this; but would have it that the

Since, moreover, all now, who sever the six last chapters from the preceding, also divide these six into two halves, the evidence that the six chapters are from one author is a separate ground against their theory. Yet not only are they connected by the imagery of the people as the flock of God,[1] whom God committed to the hand of the Good Shepherd,[2] and on their rejecting Him, gave them over to an evil shepherd;[3] but the Good Shepherd is One with God.[4] The poor of the flock, who would hold to the Shepherd, are designated by a corresponding word.[5]

A writer has been at pains to show that two different conditions of things are foretold in the two prophecies. Granted. The first, we believe, has its foreground in the deliverance during the conquests of Alexander, and under the Maccabees, and leads on to the rejection of the true Shepherd and God's visitation on the false. The later relates to a later repentance and later visitation of God, in part yet future. By what law is a prophet bound down to speak of one future only?

For those who criticise the prophets, resolve all prophecy into mere "anticipation" of what *might*, or might *not* be, denying to them all certain knowledge of any future, it is but speaking plainly, when they imagine the author of the three last chapters to have "anticipated" that God would interpose miraculously to deliver Jerusalem, then, when it was destroyed. It would have been in direct con-

Prophet in Joel's time was stirring up the Jews to war with the Greeks. Other evasions see in Pusey's Daniel the Prophet, pp. 281, 282, note.

[1] ix. 16; x. 3. [2] xi. 4–14. [3] xi. 15–17. [4] xi. 7–12; xiii. 7.

[5] עניי הצאן, xi. 7, 11; הצערים, xiii. 7; the same as the צעירי הצאן, Jer. xlix. 20; l. 45.

tradiction to Jeremiah, who for thirty-nine years in one unbroken dirge predicted the evil which should come upon Jerusalem. The prophecy, had it preceded the destruction of Jerusalem, could not have been earlier than the reign of the wretched Jehoiakim, since the mourning for the death of Josiah is spoken of as a proverbial sorrow of the past. This invented prophet, then, would have been one of the false prophets who contradicted Jeremiah, prophesying good, while Jeremiah prophesied evil; who encouraged Zedekiah in his perjury, the punishment whereof Ezekiel solemnly denounced,[1] prophesying his captivity in Babylon as its penalty; he would have been one of those of whom Jeremiah said that they spake lies [2] in the name of the Lord. It was not "anticipation" on either side. It was the statement of those who spoke more certainly than we could say, "the sun will rise to-morrow." They were the direct contradictories of one another. The false prophets said, "The Lord hath said, Ye shall have peace;" [3] the true, "They have said Peace, peace, when there is no peace;" [4] the false said, "Sword and famine shall not be in the land;" the true, "By sword and famine shall their prophets be consumed;" [5] the false said, "Ye shall not serve the king of Babylon; thus saith the Lord, even so will I break the yoke of Nebuchadnezzar, king of Babylon, from the neck of all nations within the space of two full years;" [6] the true, "Thus saith the Lord of hosts, Now have I given all these lands unto the hand of Nebuchadnezzar the king of Babylon,

[1] Ezek. xii. 10–19.
[2] Jer. xiv. 14; xxiii. 25; xxvii. 15; xxviii. 15; xxix. 8, 9.
[3] Ib. viii. 11; xxiii. 17.
[4] Ezek. xiii. 2–10.
[5] Jer. xiv. 13, 15.
[6] Ib. xxvii. 9–14; xxviii. 11.

My servant, and all nations shall serve him, and his son, and his son's son." [1] The false said, "I will bring again to this place Jeconiah, with all the captives of Judah that went into Babylon, for I will break the yoke of the king of Babylon;" [2] the true, "I will cast thee out and the mother that bare thee, into another country, where ye were not born, and there ye shall die. But to the land, whereunto they desire to return, thither they shall not return." [3] The false said, "The vessels of the Lord's house shall now shortly be brought again from Babylon;" [4] the true, "The residue of the vessels that remain in this city,—they shall be carried to Babylon." [5]

If the writer of the three last chapters had lived just before the destruction of Jerusalem in those last reigns, he would have been a political fanatic, one of those who, by encouraging rebellion against Nebuchadnezzar, brought on the destruction of the city, and, in the name of God, told lies against God. "That which is most peculiar in this prophet," says one,[6] "is the uncommon, high, and pious hope of the deliverance of Jerusalem and Judah, notwithstanding all visible greatest dangers and threatenings. At a time when Jeremiah, in the walls of the capital, already despairs of any possibility of a successful resistance to the Chaldees and exhorts to tranquillity, this prophet still looks all these dangers straight in the face with swelling spirit and divine confidence, holds, with unbowed spirit, firm to the like promises of older prophets, as Isa. xxix., and anticipates that from that very moment when the blind fury of the destroyers would discharge itself

[1] Jer. xxvii. 4, 6, 7.
[2] Ib. xxviii. 4.
[3] Ib. xxii. 26, 27.
[4] Ib. xxvii. 16.
[5] Ib. xxvii. 19, 22.
[6] Ewald, Proph. ii. 52, 53, ed. 1868.

on the sanctuary, a wondrous might would crush them in pieces, and that this must be the beginning of the Messianic weal within and without."

Chapter xiv. is to this writer a modification of those anticipations. In other words, there was a greater human probability that Jeremiah's prophecies, not his, would be fulfilled: yet he cannot give up his sanguine hopes, though they had now become fanatic. This writer says on chap. xiv.: "This piece cannot have been written till somewhat later, when facts made it more and more improbable that Jerusalem would not anyhow be conquered, and treated as a conquered city by coarse foes. Yet then, too, this prophet could not yet part with the anticipations of older prophets, and those which he had himself at an earlier time expressed: so boldly, amid the most visible danger, he holds firm to the old anticipation, after that the great deliverance of Jerusalem in Sennacherib's time (Isa. xxxvii.) appeared to justify the most fanatic hopes for the future (comp. Ps. lix.). And so now the prospect moulds itself to him thus, as if Jerusalem must indeed actually endure the horrors of the conquest, but that then, when the work of the conquerors was half-completed, the great deliverance, already suggested in that former piece, would come, and so the Sanctuary would, notwithstanding, be wonderfully preserved, the better Messianic time would notwithstanding still so come." [1]

It must be a marvellous fascination which the old prophets exercise over the human mind, that one who can so write should trouble himself about them. It is such an intense paradox, that the

[1] Ewald, Proph. ii. p. 59.

writing of one convicted by the event of uttering falsehood in the name of God, incorrigible even by the thickening tokens of God's displeasure, should have been inserted among the Hebrew prophets, in times not far removed from those whose events convicted him, that one wonders that any one should have invented it, still more that any should have believed in it. Great indeed is "the credulity of the incredulous."

And yet this paradox is essential to the theories of the modern school, which would place these chapters before the captivity. English writers who thought themselves compelled to ascribe these chapters to Jeremiah had an escape, because they did not bind down prophecy to immediate events. Newcome's criticism was the conjectural criticism of his day, i.e. bad; cutting knots instead of loosing them. But his faith, that God's word is true, was entire. Since the prophecy, placed at the time where he placed it, had no immediate fulfilment, he supposed it, in common with those who believe it to have been written by Zechariah, to relate to a later period. That German school with whom it is an axiom, "that all definite prophecy relates to an immediate future," had no choice but to place it just before the destruction of the temple by the Chaldees, or its profanation by Antiochus Epiphanes; and those who placed it before the captivity had no choice except to believe that it related to events by which it was falsified.

Nearly half a century has passed since a leading writer of this school said, "One must own that the division of opinions as to the real author of this section and his time, as also the attempts to appropriate single oracles of this portion to different

periods, leave the result of criticism simply *negative;* whereas, on the other hand, the view itself, since it is not yet carried through exegetically, lacks the completion of its proof. It is not till criticism becomes *positive*, and evidences its truth in the explanation of details, that it attains its completion; which is not, in truth, always possible." [1] Hitzig did what he could "to help to promote the attainment of this end according to his ability." But although the more popular theory has of late been that these chapters are to be placed before the captivity, the one portion somewhere in the reigns of Uzziah, Jotham, Ahaz, or Hezekiah; the other, as marked in the chapters themselves, after the death of Josiah, there have not been wanting critics of equal repute, who place them in the time of Antiochus Epiphanes. Yet criticism which reels to and fro in a period of near 500 years, from the earliest of the prophets to a period a century after Malachi, and this on historical and philological grounds, certainly has come to no definite basis, either as to history or philology. Rather, it has enslaved both to preconceived opinions; and at last, as late a result as any, has been, after this weary round, to go back to where it started from, and to suppose these chapters to have been written by the prophet whose name they bear.[2]

[1] Hitzig, Über d. abfassungszeit der Orakel Zach. ix.–xiv., in the Theol. Studien u. Kritiken, 1830, 1. p. 25.

[2] De Wette, ed. 4 (after maintaining the contrary, ed. 1–3) and Stähelin, Einl. 1862. "De Wette often assured me orally, that since he felt himself compelled to admit, that this portion evinces acquaintance with the latest prophets, he could not deny it to be Zechariah's."—Stähelin, p. 323. De Wette, Stähelin, Köster, Bürger were of a different school from Hengstenberg, Havernick, Keil, or again from Jahn and Herbst. Stähelin says, "In the investigation I kept

It is obvious that there must be some mistake either in the tests applied or in their application, which admits of a variation of at least 450 years from somewhere in the reign of Uzziah (say 770 B.C.) to "later than 330 B.C."

Philological and historical criticism, bearing on events (as it is assumed) of the day, which should, in its variations, oscillate between the reign of John or of Charles I. or (to bring it nearer to ourselves) the first half of the fourteenth century, or the latter part of the eighteenth, would not gain much attention. Indeed, it is instructive that after the philological argument has figured so much in all questions about the date of books of Holy Scripture, it is virtually admitted to be absolutely worthless, except negatively. For, in regard to Zechariah, the argument is not used, except in proof that the same writer cannot have written prose and poetry, which would establish that Hosea did not write either his three first chapters or his nine last; or Ezekiel his inaugural vision, the visions of the ninth and tenth chapters, and the simple exhortations to repentance in his eighteenth and thirty-third. Only I know not, on the same evidence, how, of modern writers, Scott and Southey could be supposed to have written their prose and their poetry. How easy it would be to prove that the author of "Thalaba" did not write the "Life of Wesley" or the "History of the Peninsular War," nor Shakespeare "Macbeth," and any comedy which criticism may yet leave to him;

myself free from any influence from without, and first found the facts, which attest the post-exile origin of this section, given by Hengstenberg and de Wette, when I subsequently compared the labours of others, especially those two scholars." —Messian. Weissag., p. 174, 1847.

still more that he cannot have written the deep tragic scenes of "Hamlet" and that of the gravediggers.

Yet such negations have been practically considered as the domain of the philological neo-criticism. Style is to be evidence that the same prophet did not write certain prophecies; but, this being demonstrated, it is to yield no evidence, whether he wrote when Hebrew was a dead language or in the time of its richest beauty. Individuals indeed have their opinions; but philological criticism, as a whole, or as relates to any acknowledged result, is altogether at fault. Having done its office of establishing that, in the mind of the critic and his disciples, certain chapters are *not* Zechariah's, the witness is forthwith dismissed as incompetent even to assist in proving anything besides. The rest is to be established by historical allusions, which are by some adapted to events in the reign of Uzziah, by others to those of the Maccabees; or rather, it being assumed that there is no prophecy, this latter class assumes that the book is to belong to the times of the Maccabees, because one part of it predicts their victories. Those who tell us [1] of the unity of the results of this modern criticism, must have been thinking of the agreement of its negations. As to the positive results, a table will best show their harmony. Yet the fault is not in the want of an ill-exercised acumen of the critics; their principle, that nothing in the prophets can relate to any distant future, even though that future exactly

[1] Essays and Reviews, p. 340. "Among German commentators there is, for the first time in the history of the world, an approach to agreement and certainty. For example, the diversity among German writers on prophecy is far less than among English ones."

realised the words, is the mainspring of their confusions. Since the words of Zechariah do relate to, and find their fulfilment in, events widely separated from each other, and the theory of the critics requires that they should belong to some proximate event, either in the present or some near future, they have to wrest those words from the events to which they relate, some in this way, some in that; and the most natural interpretations are those which are least admitted. Certainly, since the descriptions in ch. ix. suit with the wars of Alexander and the Maccabees, no one, but for some strong antecedent exigency, would assume that they related to some expected expedition of an Assyrian monarch, "which may be conjectured as very probable, but which, for want of historical data, cannot be indicated more circumstantially," [1] or to "a plan of the Assyrians which was not then carried out," [2] or [3] Uzziah's war with the Philistines,[4] and some imagined "attitude of Jeroboam II. against Damascus and Hamath," [3] or "a concealed denunciation against Persia," [5] against which Zechariah did not wish to prophesy openly, or to have had no special meaning at all.[6]

It is marvellous on what slight data this modern school has satisfied itself that these chapters were written before the captivity. To take the statement of an epitomator [7] of German pseudo-criticism: "*Damascus, Tyre, and Sidon, Philistia, Javan* (ix. 1,

[1] Bertholdt, p. 1715. [2] Knobel, ii. 170.
[3] Hitzig, Vorbemerk. z. ii. and iii.; Zech. Kl. Pr. p. 354.
[4] 2 Chron. xxvi. 6. [5] De Wette, Einl. p. 337.
[6] "The uncertain hopes of the future, here expressed by the prophet, are not to be referred to certain events." Rosenmüller on Zech. ix. 13, ed. 1.
[7] Dr. S. Davidson, iii. 321, 322.

6–12), *Assyria and Egypt* (x. 10), *are the enemies of Judah.*" "*The historical standpoint is different from that of* Zech. i.–viii." Of all these, Javan, the Greeks, alone are spoken of as enemies of Judah, who before the captivity were known only as purchasers of Hebrew captives; the only known wars are those of the Maccabees.

"*The two kingdoms of Judah and Israel still exist. Surely the language*, 'that I might break the brotherhood between Judah and Israel,' *implies that both kingdoms existed as part of the covenant nation.*"

Zechariah speaks of Judah and Israel, but not as *kingdoms*. Before the captivity, except during the effects of the intermarriage with Athaliah, there was not *brotherhood* but enmity. In the reigns of Amaziah and Ahaz there was war.

"*The house of David is spoken of* xiii. 1." The *house*, not the kingdom. The house existed after the captivity. Zerubbabel, whom the Persians made governor, was its representative.

"*Idols and false prophets* (x. 2; xiii. 2, &c.) *harmonise only with a time prior to the exile.*"

Idolatry certainly was not the prevailing national sin, after God had taught the people through the captivity. It is commonly taken for granted that there was *none*. But where is the proof? Malachi would hardly have laid the stress on *marrying the daughters of a strange god* [1] had there been no danger that the marriage would lead to idolatry. [2] Nehemiah speaks of the sin into which Solomon was seduced by "outlandish women," as likely to recur through the heathen marriages; but idolatry was that sin. Half of the children could only speak the language

[1] Mal. ii. 11. [2] Neh. xiii. 26.

of their mothers.[1] It were strange if they had not imbibed their mothers' idolatry too. In a battle in the Maccabee war it is related, "Under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by their law." [2]

The *Teraphim* were, moreover, an unlawful and forbidden means of attempting to know the future, not any coarse form of idolatry; [3] much as people now, who more or less earnestly have their fortunes told, would be surprised at being called idolaters. But Zechariah was probably speaking of sins which had brought on the captivity, not of his own day. The prediction repeated from an older prophet, that in the true Judah, the Church, God would *cut off* even *the names* and the memory *of idols*, does not imply that they existed.[4]

False prophets continued after the captivity. Shemaiah, who *uttered a prophecy against* Nehemiah, *the prophetess Noadiah*, and *the rest of the prophets*, are known to us from Nehemiah's relation.[5] Such there were before our Lord came, of whom He said, that they *were thieves and robbers*.[6] He warned against them, *as coming in sheep's clothing*, but *inwardly they are ravening wolves;* [7] He foretold that *many false prophets shall arise and deceive many;* [8] the Acts tell us of the *false prophet*,[9] *a Jew, Barjesus;* and *Theudas*, and *Judas* of Galilee.[10] S. John says, *many false prophets have gone out into the world*.[11]

[1] Neh. xiii. 23, 24. [2] 2 Macc. xii. 40. [3] See below on x. 2.
[4] See p. 7, and xiii. 2. [5] Neh. vi. 10, 12. 14.
[6] S. John x. 8. [7] S. Matt. vii. 15.
[8] Ib. xxiv. 11, 24; S. Mark xiii. 22.
[9] Acts xiii. 6. [10] Ib. v. 36, 37.
[11] 1 S. John iv. 1.

False prophets aggravated the resistance to the Romans and the final destruction of Jerusalem.[1]

"*The mention of a king or kingdom, in* xi. 6, xiii. 7, *does not suit the age of Zechariah.*"

Zechariah had already implied that they had no king then, for he had bidden Zion to rejoice that her king *would come* to her; accordingly she had none. In xi. 6 God says, "I will no more pity the land; I will deliver man, every one into the hand of his king." It is an event, not of the Prophet's time, but of the future; in xiii. 7 there is no mention of any king at all.

Such being the entire absence of proof that these chapters were written before the captivity,[2] the proof that ch. xi. relates to the time of Menahem is even absurd. The process with those who maintained this, has been, assuming as proved, that it was written before the captivity, and that it contained no prophecy of the future to ask to what period before the captivity does it relate? One verse[3] relates to civil confusion, such as is foretold also, with the same metaphor, by Isaiah and Jeremiah. The choice was large, since the kingdom

[1] "The cause of this destruction [of those who took refuge in the temple] was a false prophet, who at that day preached to those in the city, that God bade them go up to the temple, to receive the signs of salvation. But there were many at that time suborned by the tyrants to the people, bidding them wait the help from God, that they might not desert, and that hope might master to their ill, those who were beyond fear or watching.—The deceivers, telling lies against God, then misdeceived the wretched people."—Jos. B. J. vi. 5, 2, and 3.

[2] The questions (1) whether the six last chapters were Zechariah's, and (2) whether they were written before the captivity, are entirely apart.

[3] xi. 6. Comp. Isa. ix. 20; xlix. 26; Jer. xix. 9.

of Israel had the curse of discord and irreligion entailed upon it, and no king ventured to cut off the entail by cutting off the central sin, the worship of the calves, which were to consolidate it by a worship, the rival of that at Jerusalem. Of the eighteen kings between Jeroboam and Hosea, nine, including Tibni, died violent deaths. The choice was directed to Menahem, because of the words in Zechariah, *three shepherds also I cut off in one month*, and Shallum murdered Zachariah the son of Jeroboam; and he himself, after he had *reigned a full month in Samaria*, was murdered by Menahem. Here then were two kings cut off. But the third? Imagination is to supply it. One [1] conjectures Menahem; but *he* reigned ten years, and so he invents a meaning for the word, that the Prophet does not mean *cut off*, but *denied* them, leaving it open whether he meant "removed," or merely "did not acknowledge them, as Menahem at first certainly found no recognition with the prophetic order" (2 Kings xv. 16, 19); another [2] imagined "some third rival of Zachariah and Shallum, of whom there is no mention in the historical books;" but there is no room for a third king, since Shallum murdered Zachariah; and Menahem, Shallum; another [3] found in Hebrew words [4] which had crept

[1] Hitzig, ad loc. p. 373, ed. 3.

[2] Maurer, followed by Bunsen, Bibelwerk on Zech.; Dr. Davidson, Intr. ii. 330.

[3] Ewald (Gesch. d. V. Israel, iii. 644), followed as elsewhere by Dr. Stanley, Jewish Church, ii. 364.

[4] The original text of the LXX seems to have corresponded with the Hebrew. The meaning of the two Hebrew words, קבל עם, is very simple, "before people," i.e. publicly; קבל העם would (as Böttcher observed, Jen. Lit. Zeit. 1847, p. 1144) have signified "before the people publicly assembled together." The Syro-Hexaplar version by Paul of Tela

into the LXX, an usurper Kobal-am, of whom he says truly, "we hear nothing"; another[1] conceived of some usurper after the murder of Zachariah or of Shallum (this is left free), who about this time *may* have set himself at the head of the kingdom, but scarcely maintained himself some weeks; another[2] says, "This refers probably to the Interregnum 784–773, in which many *may* have set themselves as kings, but none have maintained themselves." Another,[3] "An anti-king *may* at this time have set himself up in other parts of the kingdom, whom Menahem overthrew as he did that murderer." Others[4] say of the whole, "The symbolical representation, vers. 3 sqq., admits of no detailed explanation, but can be understood only as

translates the words, and introduces "Kebdaam" with Origen's asterism, and so, as not belonging to the LXX. The Alexandrian and two other MSS. (one of Constantinople, cent. x.) also retain the rendering. The singular "conspired," which excludes "Keblaam" from the place which it commonly occupies, occurs in three MSS., the Syro-Hex. Georg., Slav.-Ostrog. Verss., and the Complut.; "and smote him" is also sing. in three MSS. and Compl. The word "Keblaam" was doubtless only the Hebrew words, written by one who did not know how to translate them, and is variously written and placed as if the scribes did not know what to do with it. Four MSS. make it the name of a place, "in Ieblaam." They are retained in the place of the Hebrew words in the Vat. MS., but more commonly are added to "Shallum son of Jabis:" in some MSS., and a note in the Syr. Hex., they are followed by "and Selem or Selēm his father." They are written, "Kebdaam, Kebdiam, Kebdam, Kaddaam, Kaibdaam, Keblaam, Keddaam, Kebdaan, Ieblaam, Iebaan, Iebdaam, Bdaam, Beldaam." See LXX, ed. Parsons.

[1] Bleek, Einl. p. 559. [2] Knobel, Proph. ii. 171.

[3] Bunsen, Gott in d. Gesch. i. 450.

[4] Bertholdt, Einl. iv. 1716, and so seemingly Rosenmüller. "Single traits are not to be pressed here; that of v. 8, that Jehovah had slain three bad shepherds in one month, belongs merely to poetic individualising." Gramberg, ii. 523.

a whole. It describes the evil condition of Judah under Ahaz." Another,[1] equally certain that it relates to Ahaz, says, "The three shepherds, who perished in one and the same month, were probably men who, in the long anarchy before Hosea ascended the throne, contended for the sceptre."

Yet another is so confident in this interpretation as to the three kings, Shallum, Zachariah, and Menahem, that whereas the book of Kings says expressly that Shallum reigned "a full month,"[2] lit. "a month of days," the commentator says, "The month cannot have been full;[3] Zechariah xi. 8 evidently refers to the three Kings, Sachariah, Sallum, and Menahem," while others[4] will have it that Zechariah by *one month* means some indefinite space more than a month. This is indeed required (although not stated) by all these theories, since Shallum alone reigned "a full month," and consequently the other two kings (if intended at all by the term "shepherds") must have been cut off at some period outside of that "one month."

Truly, theory is a very exacting taskmaster, though strangely fascinating. It is to be one of the triumphs of the neo-criticism to distinguish between the authorship of Zech. ix–xi. and xii.–xiv. *The* point alleged to prove that ch. xi. belongs to the time of Menahem is one at variance with history. It is not that the whole is like, while in one point the likeness is imperfect. It is *the* point, alleged as the keystone of the whole, which fails. The words

[1] Herzfeld, Gesch. d. Volkes Isr. Excurs. ii. § 3, p. 283.
[2] 2 Kings xv. 13. [3] Thenius on 2 Kings, l.c. p. 351.
[4] "Three kings were dethroned by sedition in nearly one month." G. L. Bauer, Addit. Schulzii. Scholia, viii. "Three kings followed in a short time on each other." E. Meier, Gesch. d. poet. nation. lit. d. Hebr. p. 307.

of God by the Prophet are, "*Three shepherds* have I cut off in *one month*." It lies on the surface of the history that Zachariah, son of Jeroboam, was murdered by Shallum, after reigning six months; and that Shallum, after reigning one full month, was himself murdered by Menahem.[1] The succession of murders was not so rapid as when Zimri had murdered Elah, Baasha's son, and after reigning seven days committed suicide, lest he should fall into the hands of Omri.[2] Elah and Zimri were cut off in one month; Zachariah and Shallum in two. But in neither case was there any visible result, except a partial retribution of God's justice. The last executioner of God's justice *slept with his fathers;* his retribution was after death. He was *not* cut off. And this is the proof, which is to supplant the testimony to Jesus. The Apostle's words come true, as so often besides: *They shall turn away their ears from the truth and shall be turned unto fables.*[3]

Thou art wearied in the greatness of thy way, yet saidst thou not, there is no hope.[4] One should have thought that some must have, at times, thought of the old days, when the prophecy was interpreted of the Good Shepherd and of the thirty pieces of silver which were the price of His Blood, and which *were* cast into the house of the Lord.[5] But this would have been fatal to "historical criticism," whose province was to find out events of the Prophet's own day to fill up the words of prophecy.

The human authorship of any books of Holy Scripture, and so of these chapters of Zechariah is, in itself, a matter which does not concern the soul.

[1] 2 Kings xv. 8–14. [2] 1 Kings xvi. 15–18.
[3] 2 Tim. iv. 4. [4] Isa. lvii. 10.
[5] S. Matt. xxvi. 14–16; xxvii. 3–10.

It is an untrue imputation that the date of books of the Bible is converted into matter of faith. In this case Jesus has not set His seal upon it; God the Holy Ghost has not declared it. But, as in other cases, what lay as the foundation of the theory was the unbelief that God, in a way above nature, when it seemed good to Him, revealed a certain future to His creature man. It is the postulate (or axiom, as appears to these critics) that there is no superhuman prophecy, which gives rise to their eagerness, to place these and other prophetic books or portions of books where they can say to themselves that they do not involve such prophecy. To believers it has obviously no religious interest, at what time it pleased Almighty God to send any of His servants the prophets. Not the dates assigned by any of these self-devouring theories, but the grounds alleged in support of those dates, as implying unbelief in God's revelation of Himself, make the question one of religious interest, viz. to show that these theories are as unsubstantial as their assumed base is baseless.

It is an infelicity of the modern German mind that it is acute in observing detailed differences rather than comprehensive in grasping deeper resemblances. It has been more busied in discovering what is new than in observing the grounds of what is true. It does not, somehow, acquire the power of balancing evidence, which is habitual to the practical minds of our own countrymen. To take an instance of criticism, apart from Theology, the genuineness of a work of Plato.

"The genuineness of the Laws," says their recent translator,[1] "is sufficiently proved by more than

[1] Prof. Jowett, Translation of Plato's Dialogues, T. iv. p. 1.

twenty citations of them in the writings of Aristotle [whom Plato designated "the intellect of the school," [1] and who must have been intimate with him for some seventeen years [2]], who was residing at Athens during the last years of the life of Plato, and who returned to Athens at the time when he was himself writing his Politics and Constitutions; (2) by the allusion of Isocrates, writing 346 B.C., a year after the death of Plato, and not more than two or three years after the composition of the Laws; (3) by the reference of the comic poet Alexis, a younger contemporary of Plato (356 B.C.); (4) by the unanimous voice of later antiquity, and the absence of any suspicion among ancient writers worth noticing."

Yet German acuteness has found out reasons why the treatise should not be Plato's. Those reasons are plausible, as most untrue things are. As put together carefully by one who yet attaches no weight to them, they look like a parody of the arguments produced by Germans to take to pieces books of Holy Scripture. *Mutatis mutandis*, they have such an absurdly ludicrous resemblance, that it provokes a smile. Some fifty years ago there was a tradition at Göttingen, where Heyne had lived, that he attributed the non-reception of the theories as to Homer in England to the English Bishops, who "apprehended that the same principle would be applied to Holy Scripture." Now for half a century more both sets of critics have had full scope. The classical sceptics seem to me to have the advantage. Any one who knew but a little of the uncritical criticism

[1] Philopon. de Ætern. Mundi, vi. 27; in Smith Gr. and Rom. Biogr. i. 317.

[2] From 364 B.C. to Plato's death 347 B.C.

applied to the sacred books, could imagine what a jubilee of triumph it would have occasioned, could such differences as those pointed out between "the Laws" and other treatises of Plato have been pointed out to detach any book of Holy Scripture from its traditional writer. Yet it is held inadequate by one, of whom an admirer said, that "his peculiar mode of criticism cut the very sinews of belief." [1] I insert the criticisms [2] (omitting the details of

[1] *Pall Mall Gaz.*, March 28, 1868.

[2] "The style of the Laws differs in several important respects from the other dialogues of Plato: (1) in the want of character, power, and lively illustration; (2) in the frequency of mannerisms; (3) in the form and rhythm of the sentences; (4) in the use of words. On the other hand, there are many passages (5) which are characterised by a sort of ethical grandeur; and (6) in which, perhaps, a greater insight into human nature, and a greater reach of practical wisdom, is shown than in any other of Plato's writings.

"The Laws fall very short of the other Platonic dialogues in the refinements of courtesy. Partly the subject did not properly take the form of dialogue and partly the dramatic vigour of Plato had passed away.—Plato has given the Laws that form which was most suited to his own powers of writing in the decline of life.

"The fictions of the laws have no longer that verisimilitude which we find in the Phædrus and the Timæus, or even in the Politicus.—Nor is there anywhere in the Laws that lively *ἐνάργεια*, that vivid *mise en scène*, which is as characteristic of Plato as of some modern novelists.

"We no longer breathe the atmosphere of humour which pervades the earlier writings of Plato, and which makes the broadest Aristophanic joke as well as the subtlest refinement of wit possible; and hence the impression made upon us is bald and feeble.—The irony of the earlier dialogues, of which some traces occur in the tenth book, is replaced by a sort of severity which hardly condescends to regard human things.

1. "The figures of speech and illustrations are poor in themselves, and are not assisted by the surrounding phraseology. In the Republic, and in the earlier dialogues, notes are struck which are repeated from time to time, as in a strain of music. There is none of this subtle art in the Laws.—

illustration) because their failure may open the eyes of some to the utter valuelessness of this sort of criticism. The accuracy of the criticisms is not questioned; the statements are not said to be exaggerated; yet they are held invalid. The question then comes with great force to the conscience: "Why, rejecting arguments so forcible as to a treatise of Plato, do I accept arguments very inferior, as to such or such a book of the Old or New

The citations from the poets have lost that fanciful character which gave them their charm in the earlier dialogues.

2. "The clumsiness of the dialogue leads to frequent mannerisms.—This finish of style [in the dialogue] is no longer discernible in the Laws. Again and again the speaker is charged or charges himself with obscurity; he repeats again and again that he will explain his views more clearly. —A tendency to a paradoxical form of statement is also observable.—More than in other writings of Plato the tone is hortatory; the Laws are sermons as well as laws; they are supposed to have a religious sanction, and to rest upon a religious sentiment in the mind of the citizens.—Resumptions of subjects which have been half disposed of in a previous passage constantly occur: the arrangement has neither the clearness of art nor the freedom of nature. Irrelevant remarks are made here and there, or illustrations used which are not properly filled in. The dialogue is generally weak and laboured; and is in the later books fairly given up; apparently, because unsuited to the subject of the work.

3. "From this [perfection of style in the Symposium and Phædrus] there are many fallings off in the Laws, first, in the structure of the sentences, which are rhythmical and monotonous: second, they are often of enormous length, and the latter end frequently appears to forget the beginning of them: they seem never to have received the second thoughts of the author: either the emphasis is wrongly placed, or there is a want of point in the clause, or an absolute case occurs which is not properly separated from the rest of the sentence; or words are aggregated in a manner which fails to show their relation to one another; or the connecting particles are omitted at the beginning of sentences; the use of the relative and the antecedent is more indistinct, the changes of number and person more

Testament,—certain chapters of Isaiah, or Ecclesiastes, or these chapters of Zechariah, or the Epistle to the Hebrews, or the Revelation of S. John the

frequent; examples of pleonasm, tautology, and periphrasis, unmeaning antitheses of positive and negative, and other affectations, are more numerous than in the other writings of Plato; there is also a more common and sometimes unmeaning use of qualifying formulæ—and of double expressions;—again, there is an over-curious adjustment of verb and participle, noun and epithet: many forms of affected variety: thirdly, the absence of metaphorical language is remarkable; the style is not devoid of ornament, but the ornament is of a debased, rhetorical kind, patched on it instead of growing out of the subject; there is a great command of words, and a laboured use of them; forced attempts at metaphor occur in several passages—(compare also the unmeaning extravagance of language in other passages); poor and insipid illustrations are also common: fourthly, we may observe an unmeaning use of climax and hyperbole. . . .

4. "The peculiarities in the use of words which occur in the Laws, have been collected by Zeller and Stallbaum; first, in the use of nouns, such as" [eight are given]; "secondly, in the use of adjectives, such as" [five instances]; "and of adverbs, such as" [three instances]; "thirdly, in the use of verbs, such as" [five instances]. . . .

"Zeller and Stallbaum have also collected forms of words in the Laws differing from the forms of the same words which occur in other places [seven instances, "and the Ionic word ——"]. Zeller has noticed a fondness for substantives ending in *μα* and *σις*, such as [nine instances "and others"]; also a use of substantives in the plural, which are commonly found only in the singular [five instances]. Also a peculiar use of prepositions in composition, as in [five instances, "and others"]; also a frequent use of the Ionic datives plural in *αισι* and *οισι*.

"To these peculiarities he has added a list of peculiar expressions and constructions [nine are given]. He remarks also on the frequent use of the abstract for the concrete [eleven instances]. He further notes some curious instances of the genitive case—and of the dative—and also some rather uncommon periphrases; also the pleonastic use of the enclitics *τις* and of *γε*, of *ταυτῦν*, of *ὡς*, and the periphrastic use of the preposition *περι*. Lastly, he observes the tendency to hyperbata or transposition of words; and to rhythmical

Divine—except on grounds of theology, not of criticism, and how am I true to myself in rejecting such arguments as to human books, and accepting them as to Divine books ? "

uniformity as well as grammatical irregularity in the structure of the sentences.

" For nearly all the expressions, which are adduced by Zeller against the genuineness of the Laws, Stallbaum finds some sort of authority. There is no reason for suspecting their genuineness, because several words occur in them which are not found in the other writings of Plato. An imitator will often preserve the usual phraseology of a writer better than he would himself."—From Prof. Jowett's Introduction to the Laws of Plato, T. iv. pp. 11–16.

TABLE OF DATES

WHICH IN THIS CENTURY HAVE BEEN ASSIGNED TO ZECHARIAH IX–XIV.*

AFTER THE DATE OF ZECHARIAH.

ch. ix.–xiv.	"At the earliest, in the first half and middle of the fifth century."	Vatke.[1]
	"The younger poet, whose visions were added to those of Zechariah."	Geiger.[2]
	Last years of Darius Hystaspis, or first of Xerxes.[3]	Gramberg.[4]

* J. D. Michaelis, 1786, was uncertain. The opinions or doubts in the last century were altogether vague. "I have as yet no certainty, but am seeking: am also not opposed, if any deny these chapters to be Zechariah's." Neue Orient. u. Exeg. Biblioth. i. 128.

Augusti stated attack and defence, but gave no opinion, Einl. 1806. G. L. Bauer (1793) said generally, "ch. ix.–xiv. seem not to be Zechariah's," but professed himself in utter uncertainty as to the dates. Scholia, T. viii. On ix.–xiv. he says, "which seems not to be Zechariah's," but whether Flügge was right who thought ch. ix. belonged to the time of Jeroboam ii., or Eichhorn, who doubted whether it was not later than Zechariah, he says, "I decide nothing, leaving the whole question uncertain," p. 74. On xi. he says, "We find no indication when the desolation was inflicted," though he would rather understand the Assyrians, than Ant. Epiph. or the Romans, pp. 96, 97. Of xii.–xiv. he leaves subject and time uncertain, pp. 109, 119, 121. Döderlein also seems uncertain, Auserl. theol. Biblioth. iv. 2, p. 81 (1787).

[1] Biblische Theologie wissenschaftlich dargestellt. i. 553. "It seems to have been occasioned by the Persian-Egyptian wars, and by the feuds of the Jews with the neighbouring people. Nehemiah found Jerusalem half destroyed [rather not rebuilt]. The want of historical accounts makes it impossible to explain to what details refer."

[2] (Rabbiner d. Synag. Gem. Breslau) Urschrift u. Uebersetz. d. Bibl., p. 55, 57. 1857.

[3] "When the fame of the Greeks, even in Palestine, must have been great enough to suggest to the poet the thought that so mighty and warlike a people could only be conquered by Jehovah and His Israelites; then would mere peace and prosperity prevail."

[4] Religions-Ideen d. A. T. (with preface by Gesenius), ii. 520.

ch. ix.–xiv.	After the battle of Issus, 333 B.C. After 330.	Eichhorn.[1] Böttcher.[2]

[1] Einl. ins A. T. n. 605, iv. 445, 449, 450. 1824. "If it is true that all prophecies start from the present, and prophets threaten with no people, and promise nothing of any, till the people itself is come on the scene and into relation with their people, the poet cannot have spoken of the relation of Alexander to the Jews till after the battle of Issus." "Altogether, no explanation of the whole section (ix. 1–x. 17) is possible, if it be not gained from the history of Alexander the Great. History relates expressly how after the battle of Issus he took possession of all Syria and Zidon without great difficulties; how, with an employment of military contrivance unheard of elsewhere, he conquered and destroyed island Tyre; how, of the maritime cities of Philistia, with indomitable perseverance he is specified to have besieged and taken Gaza, punished with death the opposition of its commander and its inhabitants. Can any require more to justify this explanation?" "The portions xi. xii.–xiii. 6 have no matter from which their age could be determined; yet neither do they contain anything to remove them to an early time; rather has the language much which is late; if, then, the contents of xiii. 7–end, set it late, they too may be accounted late. This last must either have been to comfort the people on the first tidings of the death of Judas Maccabi in the battle with Bacchides, or have no definite subject.—In that case it would belong to 161 B.C., yet one must own that there is not the same evidence for this, as that ix. 1–x. 17 belongs to the time of Alexander.—These must be the proofs that the second half of Zechariah cannot have the same author as the first, or one must allow what tradition gives out, and since there are great doubts against it, one must regret that one can come to no clear result as to Zechariah. *For the other proofs which could be brought are not decisive,*" pp. 450, 451.

Corrodi had on the same grounds assigned ch. ix. to the time of Alexander; ch. xiv. to that of Antiochus Epiphanes. Versuch e. Beleuchtung d. Gesch. d. Jud. u. Christl. Bibel-Canons, i. 107.

[2] Ausf. Lehrbuch d. Hebr. Sprache, n. 45, p. 23. 1868. "The way in which Greece is named as a chief enemy of Zion (quite different from that of Joel iv. 6, Isa. lxvi. 19), chiefly shows that the sections Zech. ix. sqq, *which resist every assured collocation in the pre-exile* or ante-Macedonian *period*, could only have been written after Alexander's march through Palestine. With this agree the later colouring, the Levitical spirit, the style full of compilation and of imitation, as also the fantastic Messianic hopes. These last must have been revived among the Jews after the overthrow through Alexander. In comparison with the lifeless language of these chapters, as to which we cannot at all understand how any can have removed them into so early pre-exile times, the Psalms attributed to the times of the Maccabees are amazingly fresh. On this, as well as other grounds, we can admit of no Psalms of the Maccabee times." Neue Aehrenlese, ii. 215–217. One ground, which has by others of this school been alleged for not ascribing them to Zechariah, had

ch. xiv.	Antiochus Epiphanes.	"many interpreters."[1]
ix.	On Hyrcanus I., as the Messiah.	Paulus.[2]

ZECHARIAH HIMSELF.

	[Beckhaus,[3] 1792], Jahn,[4] Koster,[5] Henstenberg,[6] Burger,[7] De Wette (edd. 4–6), A. Theiner,[8] Herbst,[9] Umbreit,[8] Hävernick,[9] Keil,[9] Stähelin,[9] von Hoffman,[10] Ebrard, Schegg, Baumgarten,[8] Neumann,[8] Kliefoth,[8] Köhler,[8] Sandrock.[11]

DATES BEFORE THE CAPTIVITY.

ix.–xiv.	Uzziah, 772 B.C.	Hitzig,[12] Rosenmüller.[13]
ix.–xi.	Under Ahaz, during war with Pekah.	Bertholdt.[14]

been that they were so much *more* poetic, &c. "In regard to language also, the style in the second part is wholly different, ch. ix. and x. are energetic, vivid, &c." Hitzig, Vorbemerkk, z. d. ii. u. iii. Zech. n. 2. Rosenmüller says truly: "How much the poetic, weighty, concise, fervid style of the six last chapters differs from the prosaic, languid, humble style of the eight first." Maurer on Zech. ix–xiv. p. 667. "These prophecies [Zech. ix.–xiv.] cannot be from Zechariah, not on account of the un-symbolic style (comp. xi. 4–17) but on account of the more forceful style," &c. De Wette Einl., § 250, ed. 2.

[1] In Bertholdt Einl. iv. 1715.

[2] Comm. z. N. T. iii. 130–139. Else he follows Eichhorn, 1832.

[3] üb. d. Integrität d. Proph. Schriften d. A. B. p. 337, sqq.

[4] Einl. ii. 675, sqq.

[5] Meletemata Crit. et Exeg. in Zach. proph. part. post. 1818.

[6] Beiträge zur Einl. ins A. T. i. 361, sqq.

[7] Etudes exégét, et critiques sur le proph. Zacharie. Strasburg, 1841.

[8] In their commentaries on Zechariah.

[9] In their Introductions to the O.T.

[10] Schriftbeweis, ii. 2, p. 550.

[11] Prioris et posterioris Zach. partis vaticin. ab uno eodemque auct. profecta. 1857.

[12] Theol. Studien u. Kritiken 1830, 1, p. 25, sqq., followed by *v. Lengerke*, d. Buch Daniel, Einl. p. lxxvii.

[13] Scholia in V. T. vii. 4, p. 254, sqq., ed. 2. In ed. 1 he had followed Jahn.

[14] Einl. ins A. T. iv. n. 431, pp. 1712–1716. In p. 1722 he conjectures the prophet to have been Zechariah son of Jeberechiah (Isa. viii. 2): a conjecture recommended by *Gesenius*, Jesaia i. 527, as "an acute combination." Ewald calls the theory of one or more Zechariahs, "an over-ingenious device (erklügelte), idle conjecture, a plea of those who will not look straight at the truth." Proph. i. 249.

ch. ix.–xi.	Beginning of Ahaz.	Credner,[1] Herzfeld.[2]
ix.–xi.	Later time of Hezekiah.	Baur.[3]
ix.–xi.	Between 771–740 B.C., i.e. between the invasion of Pul (2 Kings xv. 19) and the capture of Damascus by Tiglath-pileser (2 Kings xvi. 9), i.e. between the fortieth of Uzziah and the third of Ahaz.	Knobel.[4]
ix.–xi. and xiii. 7–9.	In the first ten years of Pekah before the war with Ahaz [i.e. between 759–749 B.C.].	Ewald.[5]
ix.–xi. xiii. 7–9.	"Very probably Uzziah's favourite prophet in his prosperous days."	Stanley.[6]
ix.–xi.	Contemporary with Isaiah under Ahaz towards 736 B.C.	Bunsen.[7]
ix. x.	Perhaps contemporary with Zephaniah [in the time of Josiah].	De Wette.[8]
xi.	Might be put in the time of Ahaz.	Id.
ix.	Perhaps out of the time of Zephaniah.	Gesenius.
ix.	Uzziah.	Bleek.[10] Forberg.[11]
x.	Ahaz, soon after war with Pekah and Rezin.	Bleek.
xi. 1-3.	Invasion of some Assyrian king.	
xii. 4–17.	Menahem, and end of Uzziah.	Maurer.[12]
ix.	Between the carrying away of two and a half tribes and the fall of Damascus.	
x.	Between 739–731 B.C., the seven years' anarchy between Hosea's murder of Pekah and his own accession.	
xi.	In reign of Hosea.	
ix.	Under Uzziah and Jeroboam.	v. Ortenberg.[13]

[1] Joel, p. 67.
[2] Gesch. d. Volkes Isr., Excurs. ii. n. 3, pp. 280–282.
[3] d. Proph. Amos, p. 34.
[4] Prophetismus d. Hebräer, ii. 168–170.
[5] Kl. Proph. i. 248–251, followed mostly by *E. Meier*, Gesch. d. poet. national. lit. d. Hebräer, p. 308.
[6] Jewish Church, ii. 444, add 364, 366.
[7] Gott in d. Geschichte, i. 453. In p. 247 he placed ch. ix. at "a generation after Ahaz." [8] Einl. ins A. T. n. 250, p. 338, edd. 1-3.
[9] On Isa. xxiii. p. 713. [10] Einl. ins A. T. p. 555–560.
[11] Comm. Crit. et Exeg. in part. post. Zach. P. i.
[12] Maurer, Comm. p. 669.
[13] Die Bestandtheile d. Buchs Sacharia, pp. 68, 72, 75, 79, followed by Kahnis Lutherische Dogm. i. 354–357.

ch. x.	The Anarchy after death of Jeroboam II. [784–772 B.C.].	
xi. 1–3.	716 B.C.	
xi. 4–17; xiii. 7–9.	Shortly after the war of Pekah and Rezin.	
ix.–x.	Not before Jeroboam, nor before Uzziah's accession, but before the death of Zechariah, son of Jeroboam.	Hitzig.[1]
xi.	Beginning of reign of Menahem.	Hitzig.[1]
xi.	Possibly contemporary with Hosea.	Bauer.[2]
ix.	After capture of Damascus by Tiglath-pileser.	Movers.[3]
xii.–xiv.	Manasseh, in view of a siege by Esarhaddon.	Hitzig.[4]
	Between 607–604 B.C. (though falsified).	Knobel.[5]
	Soon after Josiah's death, by Uriah, Jeremiah's contemporary, 607 or 606 B.C.	Bunsen.[6]
	Most probably while the Chaldees were already before Jerusalem, shortly before Jerusalem was first conquered (599).	Schrader.[7]
xii. 1–xiii. 6.	Under Joiakim or Jeconiah or Zedekiah in Nebuchadnezzar's last expedition (no objection that it was falsified).	Bertholdt.[8]
xiii. 7–end.	Soon after Josiah's death.	Bertholdt.[9]
xii. 1–xiii. 6.	The last years of Jehoiakim, or under Jehoiachin or Zedekiah.	Bleek.[10]
xiii. 7–end.	"Exceeding probably under Josiah or Jehoiakim."	Bleek.[11]
xii. 1–xiii. 6.	Fourth year of Jehoiakim.	Maurer.[12]
xiii. 7–end.	Fifth.	
xii. 1–xiii. 6.	The latter half of 600 B.C.	v. Ortenberg.[13]
xiv.	Later than xii. 1–xiii. 6.	

[1] D. Kl. Proph. ii. und iii. Zacharia, Vorbemerk. n. 4, p. 351, ed. 2, followed by *Schrader* in his rewriting of De Wette's Einl. n. 308, only placing ch. ix. definitely in the time of Jeroboam II.

[2] "What I think, or rather, conjecture." Schulzii Scholia continuata, viii. 100.

[3] Phœnicien, ii. 1, pp. 383, 384.

[4] Kl. Proph. ii. und iii. Sach. n. 5, 6, ed. 2, 3.

[5] Prophetismus, ii. 289.

[6] Gott in d. Geschichte, i. 451, 452.

[7] De Wette's Einl., rewritten from his Ed. vi. n. 308, a new sec. p. 382.

[8] Einl. iv. 1717.

[9] Ib. 1719.

[10] Einl. p. 560.

[11] Ib. 563.

[12] Proph. Min. p. 670.

[13] Bestandtheile, &c., p. 87.

ch. xii.–xiii. 6.	Twelve years after Habakkuk [about 607 B.C., Ewald], shortly before the destruction of Jerusalem.	Ewald.[1]
xiii. 7–9.	Same date as ix. xi. (see above).	
xiv.	A little later than xii.–xiii.	
	Or, In the first rebellion against Nebuchadnezzar "by Chananiah, or one of the many prophets who contradicted Jeremiah."[3]	Ewald.[2]
xii.–xiii. 6; xiv.	Zedekiah, "Beginning of revolt."	Stanley.[4]
xii. 1–xiii. 6; xiii. 7–end.	"Prophecies of fanatic contents, which deny all historical explanation, but xiii. 7 must rather be conceived as future than 'past,' as Bertholdt."	De Wette, ed. 2.[5]
xii. 1–xiii. 6; xiv.	After death of Josiah, yet relating to the repentance for the putting the Messias to death, and so independent of the times in which it is placed.	Kahnis.[6]

[1] Kl. Proph. ii. 52.

[2] Ib. ii. 59. "At a time when the earnest and more threatening condition of the world softened the proud certainty of victory, and occasioned the anticipation of the fulfilment of a judgment on the holy city," xiv. 1–2.

[3] Geschichte d. Volkes Isr. iii. 803. Ewald says that he often balanced between them, but always ended by coming back to the first, since xiv. 2 probably referred to the capture under Jehoiachin.

[4] Jewish Church, sect. xi., "Special Authorities," p. 513. Passing him over in the history, he escapes the consequence which Ewald drew out, that he would have been a false prophet, although he says that "in Hananiah," whose death Jeremiah prophesied for "telling lies in the name of the Lord," "passed away the last echo of the ancient invincible strain of the age of Isaiah," p. 545.

[5] Einl. n. 250, p. 338, ed. 1822.

[6] Lutherische Dogm. i. 359–361.

ZECHARIAH

CHAPTER I

1 *Zechariah exhorteth to repentance.* 7 *The vision of the horses.* 12 *At the prayer of the angel comfortable promises are made to Jerusalem.* 18 *The vision of the horns, and the four carpenters.*

In the eighth month, [a] in the second year of Darius, came the word of the Lord [b] unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

[a] Ezra iv. 24; Hag. i. 1. [b] Ezra v. 1; Matt. xxiii. 35.

Chap. I. ver. 1. *In the eighth month.*[1] The date joins on Zechariah's prophecy to those of Haggai. Two months before, *in the sixth month,*[2] had Haggai, conjointly with Zechariah,[3] exhorted Zerubbabel and the people to resume the intermitted building of the temple. These had used such diligence, notwithstanding the partial discouragement of the Persian Government,[4] that God gave them, *in the seventh month*, the magnificent promise of the later glory of the temple through the Coming of Christ.[5] Still, as

[1] Not as Kim. in the eighth new moon; for though חדש is used of the new moon, Num. xxviii. 14; 1 Sam. xx. 5, 18, 24; Amos viii. 5 (not Exod. xix. 1, or Hosea v. 7), it is not so used in dates, in which it would be ambiguous.

[2] Hag. i. 1. [3] Ezra v. 1, 2.

[4] Ib. v. 3–5. [5] Hag. ii. 1–9.

2 The LORD hath been * sore displeased with your fathers.

* Heb. *with displeasure.*

Haggai too warned them, the conversion was not complete. So Zechariah in the eighth, as Haggai in the ninth[1] month, urges upon them the necessity of thorough and inward repentance, as the condition of partaking of those promises.

"Thrice in the course of one saying, he mentions the most holy name of God; partly to instruct in the knowledge of Three Persons in one Nature, partly to confirm their minds more strongly in the hope of the salvation to come."[2]

2. Lit. *Wroth was the Lord against your fathers with wrath*,[3] i.e. a wrath which was indeed such, whose greatness he does not further express, but leaves to their memories to supply. "Seest thou how he scares them, and, setting before the young what befell those before them, drives them to amend, theatening them with the like or more grievous ills, unless they would wisely reject their fathers' ways, esteeming the pleasing of God worthy of all thought and care. He speaks of *great wrath*. For it indicates no slight displeasure that He allowed the Babylonians to waste all Judah and Samaria, burn the holy places and destroy Jerusalem, remove the elect Israel to a piteous slavery in a foreign land, severed from sacrifices, entering no more the holy court nor offering the thank-offering, or tithes, or first-fruits of the law, but precluded by necessity and fear even from the duty of celebrating his prescribed and dearest festivals. The like we might address to the Jewish people, if we would apply it to the mystery of Christ. For after they had *killed the prophets* and had *crucified the Lord of glory* Himself, they were captured and destroyed; their famed temple

[1] Hag. ii. 10–14. [2] Osor.

[3] As we might express by the indefinite article "a blow" for "such a blow." The LXX fill up ὀργὴν μεγάλην. Ewald (Lehrb. n. 281, p. 702) quotes χαρᾷ χαίρει, S. John iii. 29.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn [a] ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

[a] Jer. xxv. 5 and xxxv. 15; Micah vii. 19; Mal. iii. 7; Luke xv. 20; James iv. 8.

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was levelled, and Hosea's words were fulfilled in them: [1] *The children of Israel shall abide many days without a king, and without a prince, without a sacrifice, and without an image, without an ephod, and without teraphim.*" [2]

3. *Therefore say thou,* lit. *And thou sayest,* i.e. this having been so, it follows that thou sayest or must say,[3] *Turn ye unto Me.* In some degree they had turned to God, for Whose sake they had returned to their land; and again when, after some negligence,[4] they renewed the building of the temple, and God had said, *I am with you.*[5] But there needed yet a more inward completer turning, whereon God promises a yet nearer presence, as Malachi repeats the words,[6] and S. James exhorts, *Draw nigh to God, and He will draw nigh to you.*[7] Those who have turned to God need ever to turn more into the centre of the narrow way. As the soul opens itself more to God, God, Whose communication of Himself is ever hindered only by our closing the door of our hearts against Him, enters more into it. *If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.*[8]

"Men are said to be converted, when leaving behind them deceitful goods, they give their whole mind to God, bestowing no less pains and zeal on Divine things than before on the nothings of life." [9]

"When it is said in Holy Scripture, *Turn unto Me and I*

[1] Hosea iii. 4. [2] S. Cyr.
[3] The force of וְאָמַרְתָּ. The duty is implied in v. 2.
[4] Hag. i. 2–11. [5] Ib. i. 13. [6] Mal. iii. 7.
[7] S. James iv. 8. [8] S. John xiv. 23. [9] Osor.

4 Be ye not as your fathers, [a] unto whom the former prophets have cried, saying, Thus saith the

[a] 2 Chron. xxxvi. 15, 16.

will turn unto you, we are admonished as to our own freedom; when we answer, *Turn us, Lord, unto Thee, and we shall be turned*, we confess that we are overcome by the grace of God." [1]

4. *Be ye not like your fathers.* Strangely infectious is the precedent of ill. Tradition of good, of truth, of faith, is decried; only tradition of ill and error are adhered to. The sin of Jeroboam was held sacred by every king of Israel: *The statutes of Omri were diligently kept, and all the works of the house of Ahab.*[2] *They turned back and were treacherous like their forefathers; they turned themselves like a deceitful bow*,[3] is God's summary of the history of Israel. "Absurd are they who follow the ignorances of their fathers, and ever plead inherited custom as an irrefragable defence, though blamed for extremest ills. So idolaters especially, being called to the knowledge of the truth, ever bear in mind the error of their fathers and, embracing their ignorance as an hereditary lot, remain blind." [4]

The former prophets. The prophets spake God's words, as well in their pastoral office as in predicting things to come, in enforcing God's law, and in exhorting to repentance, as in announcing the judgments on disobedience. The predictive as well as the pastoral office were united in Nathan,[5] Gad,[6] Shemaiah,[7] Azariah,[8] Hanani,[9] Elijah,[10] Elisha,[11] Micaiah the son of Imla, whose habitual predictions against Ahab

[1] Conc. Trid. Sess. vi. c. 5. [2] Micah vi. 16.
[3] Ps. lxxviii. 57. [4] S. Cyr. [5] 2 Sam. vii. 4–16; xii. 1–14.
[6] 1 Sam. xxii. 5; xxiv. 11. [7] 2 Chron. xi. 2–4; xii. 5–8.
[8] Ib. xv. [9] Ib. xvi. 7–9.
[10] 1 Kings xvii. 1, 14; xviii. 1, 41; xxi. 19, 21, 23, 29; 2 Kings i. 4, 16.
[11] 2 Kings iii. 17, 18; iv. 16; v. 27; vii. 1, 2; viii. 10–13; xiii. 14–19.

LORD of hosts ; [a] Turn ye now from your evil ways, and *from* your evil doings : but they did not hear, nor hearken unto me, saith the LORD.

[a] Isa. xxxi. 6 ; Jer. iii. 12 and xviii. 11 ; Ezek. xviii. 30 ; Hosea xiv. 1.

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induced Ahab to say, *I hate him, for he doth not prophesy good concerning me, but evil.*[1] The specific calls to conversion here named, and their fruitlessness, are summed up by Jeremiah as words of all the prophets. For ten years he says, *The word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking, and ye have not hearkened. And the Lord hath sent unto you all His servants the prophets, rising early and sending ; but ye have not hearkened nor inclined your ear to hear. They said, Turn ye again now every one from his evil ways and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever ; and go not after other gods to serve and worship them, and provoke Me not to anger with the works of your hands ; and I will do you no hurt. But ye have not hearkened unto Me, saith the Lord ; that ye might provoke Me to anger with the works of your hands to your own hurt. Therefore, thus saith the Lord of hosts, Because ye have not heard My words, &c.*[2] The prophetic author of the book of Kings sums up in like way, of *all the prophets and all the seers. The Lord testified against Israel and against Judah by the hand of all the prophets and all the seers*, saying, *Turn ye from your evil ways and keep My commandments, My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets, and they did not hear, and hardened their neck like the neck of their fathers.*[3]

The characteristic word, *turn from your evil ways and the evil of your doings* occurring in Jeremiah, it is probable

[1] 1 Kings xxii. 8. [2] Jer. xxv. 3–8. [3] 2 Kings xvii. 13, 14.

[4] Zech. שׁובו נא מדרכיכם הרעים ומעלליכם הרעים. Jer. xxv. 5, שׁבו נא איש מדרכו הרעה ומרע מעלליכם. In Jer.

5 Your fathers, where *are* they ? and the prophets, do they live for ever ?

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that this summary was chiefly in the mind of Zechariah, and that he refers not to Isaiah, Joel, Amos, &c. (as all the prophets were preachers of repentance), but to the whole body of teachers whom God raised up, analogous to the Christian ministry, to recall men to Himself.

The title, *the former prophets*, contrasts the office of Haggai and Zechariah, not with definite prophets before the captivity, but with the whole company of those whom God sent, as He says, so unremittingly.

And they hearkened not unto Me. "They heard not the Lord warning through the prophets, attended not—not to the prophets who spake to them but—not to Me, saith the Lord. For I was in them who spake and was despised. Whence also the Lord in the Gospel saith, [1] *He that receiveth you, receiveth Me.*" [2]

5. *Your fathers, where are they?* [3] The abrupt solemnity of the question seems to imply an unexpected close of life, which cut short their hopes, plans, promises to self. *When they* said, *Peace and safety, then sudden destruction cometh upon them.*[4] Yet not they only but the prophets too, who ministered God's word to them, these also being men, passed away, some of them before their time as men, by the martyr's death. Many of them saw not their own words fulfilled. But God's word which they spake, being from God, passed not away.

6. *Only My words and My decrees,*[5] which God spake by

xviii. 11 the second clause is והיטיבו דרכיכם ומעלליכם; in Jer. xxxv. 15 it is והיטיבו מעלליכם. In Zech. the Kri מעלליכם substitutes Jeremiah's word for the ἅπ. λεγ. מעלילים.

[1] S. Matt. x. 40. [2] S. Jer.

[3] It is probably for emphasis that (here alone) the full אַיֵּה הֵם stands for the contracted אַיָּם; our "Where are *they ?*" [4] 1 Thess. v. 3. [5] As Ps. ii. 7; Zeph. ii. 2.

6 But [a] my words and my statutes, which I commanded my servants the prophets, did they not * take hold of your fathers? and they returned and said, [b] Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

[a] Isa. lv. 1. * Or, *overtake.* [b] Lam. i. 18 and ii. 17.

them, *did not they overtake them?* Heathen reminiscence of God's justice acknowledged. "Rarely hath punishment with limping tread parted with the forerunning miscreant."[1] *All these curses,* Moses foretells,[2] *shall come upon thee and overtake thee,*[3] *until thou art destroyed.*

And they returned to God and said. The history of the Jews in Babylon is omitted in Holy Scripture, except as to His special dealings with Daniel and his three companions. Yet Jeremiah confesses in words what Zechariah had apparently in his mind: *The Lord hath done that which He purposed; He hath fulfilled His word, which he commanded in the days of old.*[4] The Lamentations are one long confession of deserved punishment, such as Daniel too made in the name of his people with himself.[5]

It was one long waiting for God and for the restoration of His visible worship. Yet repentance was a condition of their restoration.

7. *On the twenty-fourth day,* exactly five months after the building of the temple was resumed,[6] and two months after Haggai's last prophecy.[7] The series of visions, leading

[1] Hor. Od. iii. 2, fin. [2] Deut. xxviii. 45.

[3] The same word הִשִּׂיג (as here) occurs also in Deut. xxviii. 15; of the Divine wrath, Ps. lxix. 24; of iniquities, Ps. xl. 12.

[4] Lam. ii. 17. זָמַם is used of God, in connection with עָשָׂה in both places, and in Jer. li. 12. זָמַם is used of God besides only in Jer. iv. 28. The verb is used only thirteen times in all.

[5] Dan. ix. 4–16. [6] Hag. ii. 15. [7] Ib. ii. 20.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold [a] a man riding upon

[a] Joshua v. 13; Rev. vi. 4.

onwards, from the first deliverance from the enemies who oppressed them, to the Coming of Christ, is given as a reward to their first whole-hearted endeavour to restore their worship of Him. The visions are called *the word of the Lord*, because they were prophecy, made visible to the eye, conveying the revelation to the soul, and in part explained by Him.

8. *I saw in the night*, i.e. that following on *the twenty-fourth day*. The darkness of the night perhaps was chosen, as agreeing with the dimness of the restored condition. Night too is, "through the silence of the senses and of the fancy, more suited for receiving Divine revelations."[1]

A man riding upon a red horse. The man is an angel of God, appearing in form of man, as Daniel says, "*The man* Gabriel, whom I had seen in the vision at the beginning, touched me."[2] He is doubtless the same who appeared to Joshua in form of man, preparing thereby for the revelation of *God manifest in the flesh*—He, before whom Joshua fell on his face and in him worshipped God, through whom also God required the same tokens of reverence as He had from Moses.[3] *Joshua lifted up his eyes, and looked, and behold there stood a man over against him with a sword drawn in his hand, who said, as Captain of the Lord's host am I come.* He rides here as Leader of the host who follow Him; to Him the others

[1] Dion. [2] Dan. ix. 21.

[3] Joshua v. 13–15. See on "the Angel of the Lord" in Daniel the Prophet, pp. 519–525.

a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* [a] red horses, * speckled, and white.

[a] Zech. vi. 2–7. * Or, *bay.*

report, and He instructs the angel who instructs the prophet. Red being the colour of blood symbolises, doubtless, "the vengeance of God to be inflicted on the enemies of the Jews for their sins committed against the Jews,"[1] exceeding the measure of chastisement allowed by God. It probably was S. Michael[2] who is entitled in Daniel, *your prince*,[3] *the great prince which standeth up for the children of thy people.*[4]

And he was standing, almost, as we say, stationary, abiding in that one place. The description is repeated,[5] apparently as identifying this angel, and so he and *the angel of the Lord*[6] are probably one.

The myrtle trees,[7] from their fragrance and lowness, probably symbolise the Church, as at once yielding a sweet odour, and in a low estate, or lowly. The natural habits of the myrtle make it the fitter symbol.[8]

[1] Dion. [2] Dan. x. 13. [3] Ib. x. 21.

[4] Ib. xii. 1. S. Jerome observes, "The Jews suppose *the man on the red horse* to be the Angel Michael, who was to avenge the iniquities and sins against Israel."

[5] ver. 10. [6] ver. 11.

[7] The name of the plant הֲדַס occurs in the Arabic of Yemen (Kam. p. 812, and Abulwalid), and is probably the basis of Esther's original name, הֲדַסָּה, perhaps i.q. Ἄτοσσα. Ges.

[8] מְצֻלָה, *ἅπ.* in form is doubtless the same as צָלַל, מְצוּלָה being used of sinking in the water, Exod. xv. 10. "In profundo," S. Jer. (Virg. Georg. ii. 112, litora myrtetis lætissima, and ib. iv. 124, amantes litora myrti). The LXX κατασκίων would rather have been מְצִלָּה, and the myrtles make shade, but do not grow in a shady place. Hitz. Ew. Maur. correct מְצִלָּה, "the tent" (as Arab. מטלה), i.e. "of God," they say. But the tabernacle, while it

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

And behind him. The relation of the Angel as their chief is represented by their following him. This is consistent with their appearing subsequently as giving report to him. The red and white horses are well-known symbols of war and glory, whence He Who sits on *the white horse*[1] in the Revelation, *went forth conquering and to conquer*. The remaining colour is somewhat uncertain. If it be *ashen grey*, it would correspond to *the pale horse*[2] of the Revelation, and the union of the two colours black and white is calculated to be a symbol of a chequered state of things, whereas a mingled colour like "chestnut" is not suggestive of any symbol.

9. *What are these?* He asks not *who*, but *what*[3] they import.

The angel that talked with me, lit. "spake *in* me." The

existed, was not so called; nor did myrtles grow before it. Böttcher (n. 641 γ), מְצַלָּה "schatten-dach."

[1] Rev. vi. 2.

[2] Ib. vi. 8, *ψαροὶ, ὁ*; "varü," S. Jer., *ξανθοί* Aq. The קְוֻחִין of the Targum is itself uncertain. It is a conjecture only of Levy, that it may be i.q. *κυανοχαίτης*, "dark-maned." Rashi and Kim. own that they do not know. The Peshito פְּיסְכֵיָא corresponds to the Heb. טלוא in Gen. xxx. 32 (*bis*), 33, 35 (*bis*), 39, but its meaning, in itself, is equally unknown. The Hebrew root occurs besides, only of a choice vine, pl. Isa. xvi. 8, שֹׂרֵק Isa. v. 2; Jer. ii. 21; שֹׂרֵקָה Gen. xlix. 11; in Arab. סריק, Abulw. But although this vine, growing only in Syria, has small blue-black grapes (Kim.), it is mere guess that it is so called from its colour, or that שרק signifies red or dark. It is equally a guess that שׂרק is transposed from Arab. אִשְׁקַר "chestnut" (as distinct from "bay" (בָּמִית); שַׁקְרָא is used of the colour of fire.

[3] מה, not מי.

10 And the man that stood among the myrtle trees answered and said, [a] These *are they* whom the LORD hath sent to walk to and fro through the earth.

[a] Heb. i. 14.

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very rare expression[1] seems meant to convey the thought of an inward speaking, whereby the words should be borne directly into the soul, without the intervention of the ordinary outward organs. God says to Moses, *If there is a prophet among you, I, the Lord, will make Myself known unto him in a vision, I will speak* [lit.] *in him in a dream. My servant Moses is not so—In him will I speak mouth to mouth;*[2] and Habakkuk says of the like inward teaching, *I will watch to see, what He will speak in me.*[3] It is the characteristic title of one attendant-angel, who was God's expositor of the visions to Zechariah.[4] "By his ministry God showed me things to come, in that that angel formed in the spirit and imaginative power of Zechariah phantasms or images of things which were foreshown him, and gave him to understand what those images signified."[5]

11. *And the man answered* to the question addressed to the attendant-angel. He himself took the word.

These are they whom the Lord sent to walk up and down. Satan says of himself that he came *from going to and fro in the earth and from walking up and down in it.*[6] As he for evil, so these for good. Their office was not a specific or passing duty, as when God sent His angels with some special commission, such as those recorded in Holy Scripture. It was a continuous conversation with the affairs of men, a minute

[1] דבר בי. [2] Num. xii. 6–9.

[3] Hab. ii. 1. These are the only additional instances of the construction, unless Jer. xxxi. 20 be used of tender speaking, "in (elsewhere in the heart of) Ephraim."

[4] i. 13, 14, 19; ii. 3; iv. 1, 4, 5; v. 5, 10; vi. 4.

[5] Dion. [6] Job ii. 2.

11 [a] And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

[a] Ps. ciii. 20, 21.

course of visiting, inspecting our human deeds and ways, a part of the "wonderful order,"[1] in which God has "ordained and constituted the services of angels and men." Nor is it said that the angels were limited each to his own peculiar province, as we learn through Daniel that certain great angels, *Princes* among them, had the charge of empires or nations, even of the heathen.[2] These angels had apparently only the office of inspecting and reporting to angels of a higher order, themselves a subordinate order in the heavenly hierarchy. Nor are they spoken of as executing any judgments of God, or as pacifying the earth; they may have been so employed; but they are only said to have reported the state in which they found it.

These *answered* the unexpressed inquiry of *the angel of the Lord*, as he had answered the unuttered question of the angel attendant on Zechariah.

Sitteth still and is at rest; at rest, as the word seems to express,[3] from its wonted state of tumult and war. Wars,

[1] Collect for S. Michael's Day.

[2] See Daniel the Prophet, pp. 525, 526.

[3] שָׁקַט is the word used in the book of Judges, of the rest given to the land under judges, until its fresh departure from God, Judges iii. 11, 30; v. 31; viii. 28; of the undisturbed life of the people of Laish, Judges xviii. 7, 27; "from war," מִמִּלְחָמָה, is added, Joshua xi. 23; xiv. 15, of the rest after the war whereby Israel was put in possession of Canaan.

It is used of the rest in Asa's days, 2 Chron. xiii. 23, Heb. given him by God, xiv. 4, 5; of the rest of the city after the death of Athaliah, 2 Kings xi. 20, 2 Chron. xxiii. 21; of the earth, after the destruction of Babylon, Isa. xiv. 7.

12 ¶ Then the angel of the LORD answered and said, [a] O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation [b] these threescore and ten years ?

[a] Ps. cii. 13; Rev. vi. 10.
[b] Jer. xxv. 11, 12; Dan. ix. 2; Zech. vii. 5.

although soon to break out again, were in the second year of Darius for the time suspended. The rest, in which the world was, suggests the contrast of the yet continuing unrest allotted to the people of God. Such rest had been promised to Israel, on its return from the captivity,[1] but had not yet been fulfilled. Through the hostility of the Samaritans the building of the temple had been hindered and was just recommenced; the wall of Jerusalem was yet broken down;[2] its fire-burned gates not restored; itself was a waste;[3] its houses unbuilt.[4] This gives occasion to the intercession of *the Angel of the Lord.*

12. *And the Angel of the Lord answered* the implied longing, by intercession with God. As the angel-interpreter in Job had "the office of no mere created angel, but one, anticipative of *His*, Who came at once to redeem and justify,"[5] so *the* Angel of the Lord, in whom God was, exercised at once a mediatorial office with God, typical of our Lord's High Priest's prayer,[6] and acted as God.

These seventy years. The seventy years of the captivity, prophesied by Jeremiah,[7] were on the eve of their conclusion at the time of Daniel's great prayer of intercession;[8] they ended with the capture of Babylon, and the edict of Cyrus, permitting the Jews to return.[9] Yet there seems

[1] With the same word שִׁשִּׁים Jer. xxx. 10; xlvi. 27.
[2] Neh. i. 3. [3] Ib. ii. 3. [4] Ib. vii. 4.
[5] See Daniel the Prophet, p. 523. [6] S. John xvii.
[7] Jer. xxv. 11, 12; xxix. 10. [8] Dan. ix. 2.
[9] 2 Chron. xxxvi. 22, 23; Ezra i. 1.

13 And the LORD answered the angel that talked with me *with* [a] good words *and* comfortable words.

[a] Jer. xxix. 10.

to have been a secondary fulfilment, from the destruction of the temple and city in Zedekiah's eleventh year,[1] 588 B.C., to the second year of Darius, 519 B.C. Such double fulfilments of prophecy are not like alternative fulfilments. They are a more intricate and fuller, not an easier fulfilment of it. Yet *these* seventy *years* do not necessitate such a double fulfilment. It might express only a reverent wonder that, the seventy years being accomplished, the complete restoration was not yet brought to pass. "God having fixed the time of the captivity to the seventieth year, it was necessary to be silent, so long as the time was not yet come to an end, that he might not seem to oppose the Lord's will. But, when the time was now come to a close, and the fear of offending was removed, he, knowing that the Lord cannot lie, entreats and ventures to inquire whether His anger has come to an end, as had those who sinned; or whether, fresh sins having accrued, there shall be a further delay, and their forlorn estate shall be yet further extended. They then who worship God have a good and not uncertain hope, that, if they should offend from infirmity, yet have they those who should entreat for them, not men only, but the holy angels themselves, who render God gracious and propitious, soothing His anger by their purity, and in a manner winning the grieved Judge. *Then* the Angel entreated for the synagogue to the Jews; but we, who believe and have been sanctified in the Spirit, *have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins,*[2] and as the divine Paul writes, *God hath set Him forth as a propitiation through faith,*[3] freeing from sin those who come to Him."[4]

[1] 2 Kings xxv. 2, 8, 9.
[2] 1 S. John ii. 1, 2.
[3] Rom. iii. 25.
[4] S. Cyr.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of

13. *And the Lord answered the angel that talked with me.* Either directly, at the intercession of *the angel of the Lord*, or mediately through an answer first given to him, and by him communicated to the subordinate angel. Neither is expressed.

Good words, as God had promised,[1] *after seventy years shall be accomplished at Babylon, I will visit you and perform My good word unto you, causing you to return to this place;* and Joshua says, *There failed not ought of any good word which the Lord spake unto the house of Israel.*[2]

Comfortable words, lit. *consolations.*[3] Perhaps the angel who received the message had, from their tender compassion for us, whereby they *joy over one sinner that repenteth*,[4] a part in these *consolations* which he conveyed.

14. *Cry thou.* The vision was not for the Prophet alone. What he saw and heard, *that* he was to proclaim to others. The vision, which he now saw alone, was to be the basis and substance of his subsequent preaching,[5] whereby he was to encourage his people to persevere.

I am jealous for Jerusalem, lit. *I have been*, not now only, but in time past, even when I did not show it, *and am jealous*,[6] with the tender love which allows not what it loves to be injured.[7] The love of God, until finally shut out, is unchangeable. He pursues the sinner with chastisements and scourges in His love, that he may yet be converted and live.[8] But for God's love to him and the

[1] Jer. xxix. 10.
[2] Joshua xxi. 45, add xxiii. 14, 15.
[3] As Isa. lvii. 18.
[4] S. Luke xv. 10.
[5] קרא, ab. 4, Jonah i. 2; Isa. xl. 2, 6.
[6] Ewald compares ידעתי, *οἶδα*, novi; זכרתי, memini, Num. xi. 5; חסיתי, הוחיל, Ps. xxxviii. 16, &c.; Lehrb. n. 135, *b.* p. 351, ed. 8.
[7] See on Nahum i. 1.
[8] S. Aug. Conf. iii. 1.

hosts; I am [a] jealous for Jerusalem and for Zion, with a great jealousy.

15 And I am very sore displeased with the heathen

[a] Joel ii. 18; Zech. viii. 2.

solicitations of His grace, while yet impenitent and displeasing Him, he could not turn and please Him.

And for Zion, which especially He had chosen to put His Name there, and there to receive the worship of His people; *the hill which God desired to dwell in*,[1] *which He loved*.[2] "With great and special love have I loved the people of the Jews and what pertained to them, and out of that love have I so diligently and severely corrected her excesses, that she may be more careful for the time to come, as a husband corrects most sharply a wife most dear to him, if she be unfaithful."[3] Whence in the book of Maccabees it is written, "It is a token of His great goodness, when wicked doers are not suffered any long time, but are forthwith punished. For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth He with us; lest, being come to the height of sin, afterwards He should take vengeance of us. And therefore He never withdraweth His mercy from us, and though He punisheth with adversity, yet doth He never forsake His people."[4]

15. *I am sore displeased*, lit. *with great anger am I angered against the nations which are at ease*. The form of the words[5] shows that the greatness of the displeasure of God against those who oppress His people, is proportionate to the great and tender love towards themselves. God had been angered indeed[6] with His people; with their enemies He was *angered*

[1] Ps. lxviii. 16. [2] Ib. lxxviii. 68, add cxxxii. 13, 14.
[3] Dion. [4] 2 Macc. vi. 13–16.
[5] קצף נדול אני קֹצֵף על, ver. 15, as contrasted with קנאתי ל. קנאה נדולה, ver. 14. [6] קצף קצפתי, i. 2.

that are at ease: for [a] I was but a little displeased, and they helped forward the affliction.

[a] Isa. xlvii. 6.

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with a great anger; and that the more, because they were *at ease,*[1] in unfeeling self-enjoyment amid the miseries of others.

I was a little displeased;[2] little, in comparison with our deserts; little, in comparison with the anger of the human instruments of His displeasure; little, in comparison with theirs who, in their anger, sought their own ends.

They helped forward the affliction.[3] "He is wroth with the nations at ease, because He delivered His people to be corrected, but they used cruelty towards those delivered; He wills them to be amended as a son by a schoolmaster; they set themselves to slay and punish them, as an enemy. Like that in Isaiah, [4] *I gave them into thy hands; thou didst shew them no mercy; upon the ancients hast thou very heavily laid thy yoke.*" [5]

Or it may be, *helped for evil,* in order to bring about evil, as in Jeremiah, *Behold, I set My face against you for evil,*[6]

[1] שַׁאֲנָן, as applied to persons, is always used in a bad sense; the noun, 2 Kings xix. 28; Isa. xxxvii. 29; the adj. Isa. xxxii. 9, 11; Job xii. 5; Amos vi. 1; Ps. cxxiii. 4, and here.

[2] קצפתי מעט is obviously contrasted with קצף גדול; others "for a little while." But besides this contrast, מעט is seldom, comparatively, used of time, and that, as indicated by the context. Gen. xlvii. 9, "My days have been few;" Lev. xxv. 52, "If a little remains of the years;" Ruth ii. 7, "She sat a little in the house;" Job x. 20, "Are not my days few?" xxiv. 24, "They are exalted a little, and are not." Add Ps. xxxvii. 10; Jer. li. 33; Hosea i. 4, "Yet a little, and." Hag. ii. 6, "Yet once, it is a little, and" [all, except the doubtful Ps. viii. 5].

[3] As 2 Chron. xx. 23, עָזְרוּ לְמַשְׁחִית "aided the destruction."

[4] Isa. xlvii. 6. [5] S. Jer. [6] לְרָעָה ולהכרית.

16 Therefore thus saith the LORD ; [a] I am returned to Jerusalem with mercies : my house shall be built in it, saith the LORD of hosts, and [b] a line shall be stretched forth upon Jerusalem.

[a] Isa. xii. 1 and liv. 8 ; Zech. ii. 10 and viii. 3.
[b] Zech. ii. 1, 2.

and to destroy all Judah,[1] i.e. as we should say, they were the instruments of God, "co-operated in the execution of My justice towards you, but cruelly and with perverse intention. For although the Assyrians and Chaldeans wasted the Jewish people, God so ordaining in as far as He willed through them to punish in the present the sins of His people, yet they did it, not in view of God and out of zeal for righteousness, but out of pride, covetousness, and with the worst ends. Hence God says by Isaiah,[2] *Wo to Asshur, the rod of Mine anger, and the staff in his hand is Mine indignation. Howbeit he thinketh not so, but his heart is to destroy and cut off nations not a few*."[3]

16. *Therefore.* This being so, since God was so jealous for His people, so displeased with their persecutors, *thus saith the Lord*, "*I* Who[4] *in wrath remember mercy, am returned*,[5] not by change of place, Who am uncircumscribed, not existing in place, to the people of Judah and Jerusalem in mercies, manifoldly benefiting them by various effects of My love."[3] The single benefits, the rebuilding of His House, and so the restoration of His public worship, and the rebuilding of Jerusalem, are but instances of that all-containing mercy, His restored presence in tender mercies.[6] *I am returned*, God says, although the effects of His return were yet to come.

[1] Jer. xliv. 11. [2] Isa. x. 5, 7. [3] Dion.
[4] Hab. iii. 2. [5] שבתי, although יבנה, ינטה.
[6] רחמים occurs twenty-seven times of the tender love of God ; twelve times only of the compassion of man, and in six of these, of compassion of man as given by God, נתן פ׳ לרחמים ; twice with the word נכמרו.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through * prosperity shall yet be spread abroad; [a] and the LORD shall yet comfort Zion, and [b] shall yet choose Jerusalem.

* Heb. *good.*
[a] Isa. li. 3.
[b] Isa. xiv. 1; Zech. ii. 12 and iii. 2.

A line shall be stretched forth over Jerusalem, before, when it stood, this had been done to destroy;[1] now, when destroyed, to rebuild.[2]

"The temple was built, then, when the foundations of the walls were not yet laid. In man's sight it would have seemed more provident that the walls should be first builded, that then the temple might be builded more securely. To God, in Whom Alone is the most firm stay of our life and salvation, it seemed otherwise. For it cannot be that he, to whom nothing is dearer than zeal for the most holy religion, should be forsaken of His help."[3]

17. *Cry yet*, a further promise; not only should Jerusalem be rebuilt, but should, as we say, *overflow with good*;[4] and God, Who had seemed to cast off His people, should yet comfort her, and should show in act that He had chosen her.[5] Zechariah thrice[6] repeats the promise, given through

[1] 2 Kings xxi. 13; Isa. xxxiv. 11.

[2] It is used of the creation of the earth, Job xxxviii. 5. The Chethib, probably קָוָה occurs 1 Kings vii. 23; Jer. xxxi. 19, and here.

[3] Osor.

[4] "Affluent bonis," S. Jer.; "effluent bonis," Vulg. more exactly. The word פוץ is used of the "gushing forth of a fountain," Prov. v. 16; also of the dispersion of people; not of the spreading abroad of a people for good.

[5] בחר is always "choose," not (as Ges. and others) "love." In all the cases which Ges. cites as meaning "love" (Gen. vi. 2; 1 Sam. xx. 30; 2 Sam. xv. 15; Prov. i. 29; iii. 31; Isa. i. 29), the sense would be injured by rendering "loved."

[6] Here, ii. 12; iii. 2.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

Isaiah[1] to Jerusalem, before her wasting by the Chaldeans, reminding the people thereby that the restoration, in the dawn whereof they lived, had been promised two centuries before. *Yet*, against all appearances. *My* cities shall overflow with good, as being God's; *yet* would the Lord comfort Zion; *yet* would He choose Jerusalem.

"What is the highest of all goods? what the sweetest solace in life? what the subject of joys? what the oblivion of past sorrow? That which the Son of God brought upon earth, when He illumined Jerusalem with the brightness of His light and heavenly discipline. For to that end was the city restored, that in it, by the ordinance of Christ, for calamity should abound bliss; for desolation, fulness; for sorrow, joy; for want, affluence of heavenly goods."[2]

This first vision having predicted the entire restoration, the details of that restoration are given in subsequent visions.

18. *And I lifted up mine eyes.*[3] "Not those of the body (for such visions are invisible to the eyes of the flesh), but rather the inner eyes of the heart and mind."[4] It seems as though, at the close of each vision, Zechariah sank in meditation on what had been shown him; from which he was again roused by the exhibition of another vision.

I saw four horns. The mention of the horns naturally suggests the thought of the creatures which wielded them; as in the first vision that of the *horses* following the chiefs implies the presence of the riders upon them. And this the more, since the word "fray them away" implies living

[1] Isa. xiv. 1, בחר עוד בישראל. Isaiah has the same cadence as Zechariah, though Zechariah only retains the characteristic words בחר עוד. [2] Osor.

[3] The Eng. Vers. follows the LXX and S. Jer. in adding the second vision to the first chapter.

[4] S. Cyril on ii. 1.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, [a] These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And

[a] Ezra iv. 1, 4, 7 and v. 3.

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creatures, liable to fear. "The horn, in inspired Scripture, is always taken as an image of strength, and mostly of pride also, as David said to some, *I said unto the fools, Deal not so foolishly, and to the ungodly, Lift not up the horns. Lift not up your horns on high and speak not with a stiff neck.*[1] The Prophet, then, sees *four horns*, i.e. four hard and warlike nations, who could easily uproot cities and countries."[2]

These are the horns which have scattered. "[3] The four horns which scattered Judah, Israel, and Jerusalem, are four nations, Babylonians, Medes and Persians, Macedonians and Romans; as the Lord, on the Prophet's inquiry, explains here, and Daniel unfolds most fully;[4] who in the vision of the image with golden head, silver breast, belly and thighs of brass, feet of iron and clay, explained it of these four nations; and again in another vision of four beasts,[5] lion, bear, leopard, and another unnamed dreadful beast, he pointed out the same nations under another figure. But that the Medes and Persians, after the victory of Cyrus, were one kingdom, no one will doubt, who reads secular and sacred literature.—When this vision was beheld, the kingdom of the Babylonians had now passed away, that of the Medes and Persians was instant; that of Greeks and Macedonians and of the Romans was yet to come. What the Babylonians, what the Medes and Persians, what the

[1] Ps. lxxv. 4. 5. [2] S. Cyr.
[3] S. Jer. Kimchi and Abarbanel agree with him in the general line. [4] Dan. ii. [5] Ib. vii.

he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which [a] lifted up *their* horn over the land of Judah to scatter it.

[a] Ps. lxxv. 4, 5.

Greeks, i.e. the Macedonians, did to Judah, Israel, and Jerusalem, a learned man acknowledgeth, especially under Antiochus, surnamed Epiphanes, to which the history of the Maccabees belongs. After the Coming of our Lord and Saviour, when Jerusalem was encompassed, Josephus, a native writer, tells most fully what the Israelites endured and the Gospel fore-announced. These horns dispersed Judah almost individually, so that, bowed down by the heavy weight of evils, no one of them raised his head." Though these were successive in time, they are exhibited to Zechariah as one. One whole are the efforts against God's Church; one whole are the instruments of God, whether angelic or human, in doing or suffering, to repel them. Zechariah, then, exhibits these hostile powers as past and gone,[1] as each would be at the end, having put forth his passing might, and perishing. They were scattered, each in its day, and disappeared; for the next displaced it.

The long schism being ended, Judah and Israel are again one; and Jerusalem, the place of God's worship, belongs to Israel as well as to Judah.[2]

The explanation of the number *four*, as symbolising contemporaneous attacks from the four quarters of the heavens, fails in matter of fact, for in these later times the Jews suffered always from one power at a time. There was no such fourfold attack. In Zechariah's time all around was Persian.

[1] זָרָה.

[2] This is expressed by the use or omission of the אֵת. Its use co-ordinates Judah and Israel; its omission subordinates Jerusalem.

CHAPTER II

1 *God, in the care of Jerusalem, sendeth to measure it.* 6 *The redemption of Zion.* 10 *The promise of God's presence.*

I LIFTED up mine eyes again, and looked, and behold [a] a man with a measuring line in his hand.

[a] Ezek. xl. 3.

"Those horns, broken by the angels' ministry, portended that no guilt against the Church of Christ should be unpunished. Never will there be wanting fierce enemies from east, west, north, or south, whom God will strengthen, in order by them to teach His own. But when He shall see His work finished, i.e. when He shall have cleansed the stains of His own and brought back His Church to her former purity, He will punish those who so fiercely afflicted her."[1]

Spiritually, "those who destroy vices, build up virtues, and all the saints who, possessing these remedies, ever build up the Church, may be called 'builders.' Whence the Apostle says, *I, as a wise builder, laid the foundation;*[2] and the Lord, when wroth, said that He would *take away* from Jerusalem *artificer and wise man.*[3] And the Lord Himself, Son of the Almighty God and of the Creator of all, is called [4] *the son of the carpenter.*"[5]

CHAP. II. ver. 1. *A man with a measuring line in his hand.* Probably the Angel of the Lord, of whom Ezekiel has a like vision. "[5] He who before, when he lift up his eyes, had seen in the *four horns* things mournful, now again lifts up his eyes to see a man, of whom it is written, *Behold a man whose name is the Branch;*[6] of whom we read above, *Behold a man riding upon a red horse, and he stood among the myrtle trees,*

[1] Osor. [2] 1 Cor. iii. 10. [3] Isa. iii. 3.
[4] S. Matt. xiii. 55. [5] S. Jer. [6] Zech. vi. 12.

2 Then said I, Whither goest thou? And he said unto me, [a] To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

[a] Rev. xi. 1 and xxi. 15, 16.

which were in the bottom.[1] Of whom too the Father saith: He builded My city, *whose builder and maker is God.*[2] He too is seen by Ezekiel in a description like this, *a man whose appearance was like the appearance of brass,*[3] i.e. burnished[4] and shining as fire, *with a line of flax in his hand and a measuring reed.*" The office also seems to be one of authority, not to measure the actual length and breadth of Jerusalem, but to lay down what it should be, "to mark it out broad and very long."[5]

3. *The angel that talked with me went forth,* probably to receive the explanation which was given him for Zechariah; *and another angel,* a higher angel, since he gives him a commission, *went forth to meet him,* being (it seems probable) instructed by the Angel of the Lord, who laid down the future dimensions of the city. The indefiniteness of the description, *another angel,* implies that he was neither the Angel of the Lord, nor (were they different) Michael, or *the man with the measuring line,* but an angel of intermediate rank, instructed by one higher, instructing the lower, who immediately instructed Zechariah.

And said unto him, Run, speak unto this young man, the Prophet himself, who was to report to his people what he heard. Jeremiah says, *I am a youth;*[6] and *the young man, the young prophet,*[7] carried the prophetic message from Elisha to Jehu. "Youth," common as our English term in regard to man, is inapplicable and unapplied to angels, who have

[1] Zech. i. 8. [2] Heb. xi. 10. [3] Ezek. xl. 3.
[4] Ib. i. 7. [5] S. Cyr. [6] נער Jer. i. 6.
[7] הנער הנביא, 2 Kings ix. 4.

4 And said unto him, Run, speak to this young man, saying, [a] Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein :

[a] Jer. xxxi. 27 ; Ezek. xxxvi. 10, 11.

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not our human variations of age, but exist as they were created.

Jerusalem shall be inhabited as towns without walls, or as villages,[1] viz. an unconfined, uncramped population, spreading itself freely, without restraint of walls, and (it follows) without need of them. Clearly, then, it is no earthly city. To be inhabited as villages would be weakness, not strength ; a peril, not a blessing. The earthly Jerusalem, so long as she remained unwalled, was in continual fear and weakness. God put it into the heart of His servant to desire to restore her ; her wall was built, and then she prospered. He Himself had promised to Daniel, that *Her street shall be rebuilt, and her wall, even in strait of times.*[2] Nehemiah mourned seventy-three years after this, 443 B.C., when it was told him, *The remnant that are left of the captivity there in the province* are *in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.*[3] He said to Artaxerxes, *Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?*[4] When permitted by Artaxerxes to return, he addressed the rulers of the Jews, *Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire ; come, and let us build up the wall of Jerusalem, that we be no more a reproach ; and they said, let us rise and build. So they strengthened their hands for this good work.*[5] When *the wall was finished and our enemies heard,* and *the heathen about us saw it, they were much cast down in their own eyes ; for they perceived that this work was wrought of our God.*[6]

[1] See on Hab. iii. 14. [2] Dan. ix. 25. [3] Neh. i. 3.
[4] Ib. ii. 3. [5] Ib. ii. 17, 18. [6] Ib. vi. 15, 16.

5 For I, saith the LORD, will be unto her [a] a wall of fire round about, [b] and will be the glory in the midst of her.

[a] Isa. xxvi. 1; Zech. ix. 8. [b] Isa. lx. 19; Rev. xxi. 23.

This prophecy, then, looks on directly to the time of Christ. Wonderfully does it picture the gradual expansion of the kingdom of Christ, without bound or limit, whose protection and glory God is, and the character of its defences. It should *dwell as villages*, peacefully and gently expanding itself to the right and the left, through its own inherent power of multiplying itself, as a city, to which no bounds were assigned, but which was to fill the earth. "For us God hath raised a Church, that truly holy and far-famed city, which Christ fortifieth, consuming opponents by invisible powers, and filling it with His own glory, and as it were, standing in the midst of those who dwell in it. For He promised: *Lo, I am with you always, even unto the end of the world.* This holy city Isaiah mentioned: *Thine eyes shall see Jerusalem, a quiet habitation; a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken;* [1] and to her he saith, *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left.* [2] For the Church of Christ is widened and extended boundlessly, ever receiving countless souls who worship Him." [3] "What king or emperor could make walls so ample as to include the whole world? Yet, without this, it could not encircle that Jerusalem, the Church which is diffused through the whole world. This Jerusalem, the pilgrim part of the heavenly Jerusalem, is, in this present world, inhabited without walls, not being contained in one place or one nation. But in that world, whither it is daily being removed hence, much more can

[1] Isa. xxxiii. 20. [2] Ib. liv. 2, 3. [3] S. Cyr.

6 ¶ Ho, ho, *come forth*, and flee [a] from the land of the north, saith the LORD: for I have [b] spread

[a] Isa. xlviii. 20 and lii. 11; Jer. i. 14, l. 8, and li. 6, 45.
[b] Deut. xxviii. 64; Ezek. xvii. 21.

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there not, nor ought to be, nor is, any wall around, save the Lord, Who is also the glory in the midst of it."[1]

5. *And I*, Myself[2] in My own Being, *will be to her a wall of fire*, not protection only, an inner circle around her, however near an enemy might press in upon her, but destructive to her enemies. Isaiah says, *No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgment against thee thou shalt condemn.*[3] Its defence, Isaiah says, shall be immaterial. *We have a strong city; salvation shall God appoint for walls and bulwarks;*[4] *thou shalt call thy walls salvation and thy gates praise.*[5] By a different figure it is said, *I will encamp about mine house because of the army.*[6]

And glory will I be in the midst of her, as Isaiah says, *The Lord shall be unto thee an everlasting light, and thy God thy glory;*[7] and of Christ, *In that day shall the Branch of the Lord be Beauty and Glory—to the escaped of Israel.*[8]

6. *Ho! ho! and flee.* Such being the safety and glory in store for God's people in Jerusalem, He Who had so provided it, the Angel of the Lord, bids His people everywhere to come to it, saving themselves also from the peril which was to come on Babylon. So Isaiah bade them, *Go ye forth of Babylon; flee ye from the Chaldeans with a voice of singing; declare ye, tell this, utter it to the end of the earth; say ye, The Lord hath redeemed His servant Jacob.*[9] *Depart ye, depart ye, go ye out from thence; touch no unclean thing: go ye out of the midst of her; be ye clean, that bear the vessels of the Lord;*[10] and Jeremiah, *Flee ye out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity, for this is*

[1] Rup. [2] אני emph. [3] Isa. liv. 17. [4] Ib. xxvi. 1.
[5] Ib. lx. 18. [6] Zech. ix. 8. [7] Isa. lx. 19.
[8] Ib. iv. 2. [9] Ib. xlviii. 20. [10] Ib. lii. 11.

you abroad as the four winds of the heaven, saith the LORD.

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the time of the Lord's vengeance; He will render unto her a recompense.[1] *My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.*[2]

The words, *flee, deliver thyself*, imply an imminent peril on Babylon, such as came upon her, two years after this prophecy, in the fourth year of Darius. But the earnestness of the command, its repetition by three prophets, the context in Isaiah and Jeremiah, imply something more than temporal peril, the peril of the infection of the manners of Babylon, which may have detained there many who did not return. Whence in the New Testament, the words are cited as to the great evil city of the world: *Wherefore come out from among them and be ye separate, and touch not the unclean thing, and I will receive you;*[3] and under the name of Babylon: *I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.*[4]

For I have spread you abroad as the four winds of heaven. The north country, although its capital and centre was Babylon, was the whole Babylonian empire, called "the North"[5] because its invasions always came upon Israel from the north. But the book of Esther shows that, sixty years after this, the Jews were dispersed over the 127 provinces of the Persian empire, *from India* (the Punjaub) *to Ethiopia*,[6] whether they were purposely placed by the policy of the conquerors in detached groups, as the ten tribes were *in the cities of the Medes*,[7] or whether, when more trusted, they migrated of their own accord. God, in calling them to return, reminds them of the greatness of their dispersion.

[1] Jer. li. 6, add. l. 8.
[2] Ib. li. 45.
[3] 2 Cor. vi. 17.
[4] Rev. xviii. 4.
[5] Jer. i. 13, 14; iii. 18; iv. 6; vi. 1, 22; xxiii. 8.
[6] Esther i. 1; iii. 8, 12–14; viii. 5, 9.
[7] 2 Kings xvii. 6.

7 [a] Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the

[a] Rev. xviii. 4.

He had dispersed them abroad as the four winds of heaven:[1] He, the Same, recalled them.

7. *Dwellest* with *the daughter of Babylon.* The unusual idiom[2] is perhaps chosen as expressive of God's tenderness, even to the people who were to be destroyed, from which Israel was to escape.

8. *After the glory,*[3] "which it is promised to bring upon

[1] "As the four winds of heaven are distant one from the other." Sal. b. Mel. Kim. AE. The LXX alone paraphrase, "For from the winds of heaven I will gather you." Others take the word of an intended diffusion of them, through the favour of God, the future being spoken of as if past. But although פרשׂ is used of dispersion, besides, in Ps. lxviii. 14, Nif. Ez. xvii. 21, it is nowhere used of diffusion, only of the spreading out of what remained coherent, as hands, wings, a garment, tent, veil, cloud, letter, light. See instances, Ges. Thes. p. 1132.

[2] יושבת בת בבל *dweller of the daughter of Babylon,* as Jer. xlvi. 19, יושבת בת מצרים; Ib. xlviii. 18, ישבת בת דיבון. In Jeremiah, however, it is the same people, Egypt or Dibon; here, Israel as settled in Babylon.

[3] שׁלח is used with acc. pers., and אחרי also of persons, 2 Sam. iii. 26; 2 Kings vii. 14, or with אחרי of pers. alone, 2 Kings xiv. 19. שׁלח אחר is not elsewhere used like our "sent after a thing." So generally אחר is used with verbs of motion, הלך אחר, Gen. xxxvii. 17; 2 Kings xxiii. 3; יבא אחר, Num. xxv. 8; היה אחר, 1 Sam. xii. 14; רדף אחר, 2 Kings xxv. 5; יצא אחר, 1 Sam. xi. 7; or, spiritually, ההלכים אחר מחשבותיהם, Isa. lxv. 2; אחר רוחם, Ezek. xiii. 3; אחר עיני הלך לבי, Job xxxi. 7; but אחר is not used in our sense of seeking, "going after a thing," except in the one phrase ואחר כל ירוק ידרוש, Job xxxix. 8, "searcheth after every green thing."

glory hath he sent me unto the nations which spoiled

you."[1] This being the usual construction, the words involve a great course of God's dealing, of first showing favour to those who *will* receive favour, then abandoning or punishing the rest; as, when the eight souls had been received into the ark, the flood came; when Lot and his had escaped out of Sodom, the fire came down from heaven; when Israel had passed the Red Sea, Pharaoh's hosts were drowned; the election obtained what Israel sought for, the rest were blinded.[2] *The glory*, then, would be the glory of which God says, *I will be the glory in the midst of you.*

But further He Who speaketh is Almighty God, *Thus saith the Lord of Hosts, He hath sent*[3] *me; For lo I wave My hand against them—and ye shall know that the Lord of hosts hath sent me; Lo I come and dwell in the midst of thee, saith the Lord, and many nations shall cleave unto the Lord in that day, and they shall be to Me a people and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto you.* In all which series of promises the *I*, of whom Israel were to know that the Lord of hosts had sent Him, is the *I* Who affirms of Himself what belongs to Almighty God only, inflicting punishment on the enemies of Judah, indwelling the Church and people, receiving the heathen as His own; and it is precisely by all these acts of power and love that Israel shall know that the Lord of hosts had sent Him.

It is the less probable here, because, apart from this (besides the five duplicate passages in Isaiah and 2 Kings, 2 Sam. and 1 Chron.), the construction of שלח with acc. of the person sent and אל of the person to whom he is sent, occurs in seventy-one passages (Ges. cites twenty-three of them), and in no one case is the object for which they were sent added by any preposition. Four are in Zechariah himself, ii. 9, 11; iv. 9; vi. 15. To "send for" is expressed by שלח ל Jer. xiv. 3; 1 Kings xx. 7.

[1] Jon. [2] Rom. xi. 7. [3] ver. 8–11.

you: for he that [a] toucheth you toucheth the apple of his eye.

[a] Deut. xxxii. 10; Ps. xvii. 8; 2 Thess. i. 6.

"In what follows *Thus saith the Lord of hosts, After glory, He hath sent Me*, &c., the Saviour is introduced speaking, Who, being Almighty God, saith that He was sent by the Father Almighty, not according to that whereby He was Almighty, but according to that, that, *after glory*, He was sent, *Who being in the Form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, and was made obedient unto the Father even unto death; and that, the death of the Cross.*[1] Nor is it marvel that Christ is called Almighty, in Whose Person we read in the Apocalypse of John, *These things saith the faithful Witness,—I am Alpha and Omega, the beginning and the ending, saith the Lord, which was and which is and which is to come, the Almighty,*[2] *to Whom all power is given in heaven and in earth;*[3] and Who saith, *All things of the Father's are Mine.*[4] But if all things, i.e. God from God, Lord from Lord, Light from Light, therefore also Almighty from Almighty; for it cannot be, that diverse should be the glory of those whose Nature is One." [5]

For he who toucheth, so as to injure,[6] *you*, *toucheth the apple of His eye*, i.e. of Him Who sent Him, Almighty God,[7] as in the song of Moses, *He led him about, He instructed him, He*

[1] Phil. ii. 6–8. [2] Rev. i. 5, 8.
[3] S. Matt. xxviii. 18. [4] S. John xvi. 15. [5] S. Jer.

[6] נגע ב, as in Gen. xxvi. 11; Joshua ix. 19; 2 Sam. xiv. 10; Jer. xii. 14; Ezek. xvii. 10; Ps. cv. 15; with acc. Gen. xxvi. 29; Ruth ii. 9; of God, 1 Sam. vi. 9; Job i. 11; xix. 21.

[7] So S. Jer. Theod. Others, as S. Cyr., of his own eye, turning to evil to himself; but the analogy of the other passages is against it. בבת עין [ἄπ.] is doubtless the same as בת עין with the same reduplication as in Arab., Syr., Ch. The reduplication is plain in the Arab. בּוּבוּא from בַּאבַּא "papavit," not from a separate root, as Ges. Thes., p. 841.

9 For, behold, I will [a] shake mine hand upon them, and they shall be a spoil to their servants: and [b] ye shall know that the LORD of hosts hath sent me.

[a] Isa. xi. 15 and xix. 16. [b] Zech. iv. 9.

kept him as the apple of His eye; [1] and David prays, *Keep me as the apple of the eye.*[2]

9. *For behold I will shake My hand against them,* as God promised of old against the enemies of His people,[3] and they shall be a spoil to those who served them habitually.[4]

And ye shall know that the Lord of hosts hath sent Me. "He was sent, not as God, but as Man. For as God He is equal to the Father. For He saith, *I am in the Father and the Father in Me*, and, *The Father Who dwelleth in Me He doeth the works*,[5] and, *I and My Father are one*,[6] and *He who hath seen Me hath seen the Father.*[7] But He is sent as Man, fulfilling the dispensation for us, not lessening the Divine Nature. The Prophet, then, intimated not the duality only, but the equality of the Persons." [8]

10. *Sing and rejoice, O daughter of Zion.* It is a great jubilee of joy, to which Zion is invited. Thrice besides is she invited with this same word, and all for the restored or renewed Presence of God. *Cry aloud for joy, thou barren*

[1] Deut. xxxii. 10. [2] Ps. xvii. 8.

[3] The same idiom, Isa. xi. 15; xix. 16.

[4] The force of the part. עַבְדֵיהֶם, instead of עַבְדֵיהֶם. So עֹבֵד אדמה, Zech. xiii. 5; Isa. xxx. 24; עֹבֵד אדמתו, Prov. xii. 11; עֹבֵד אלהים, Mal. iii. 18; העֹבֵד אתו, ib. 17; עֹבְדֵי הבעל, 2 Kings x. 19, 21, 22, 23; ע. פסל, Ps. xcvii. 7; עֹבְדֵי העיר, Ez. xlviii. 18; העֹבֵד העיר, ib. 19. So כל העֹבֵד באהל מועד, Num. iv. 37, 41; עֹבְדֹתם אשר הם עֹבְדִים, ib. xviii. 21; הָעֹבֵד, the labourer, Eccl. v. 11. In Gen. iv. 2, xlix. 15; Joshua xvi. 10; 1 Kings v. 1; 2 Kings xvii. 33, 41, it has this force from the preceding היה.

[5] S. John xiv. 10. [6] Ib. x. 30. [7] Ib. xiv. 9. [8] Theod.

10 ¶ [a] Sing and rejoice, O daughter of Zion: for, lo, I come, and I [b] will dwell in the midst of thee, saith the LORD.

[a] Isa. xii. 6 and liv. 1; Zeph. iii. 14.
[b] Lev. xxvi. 12; Ezek. xxxvii. 27; Zech. viii. 3; John i. 14; 2 Cor. vi. 16.

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which bare not,[1] as here, on the coming in of the Gentiles, *Cry aloud for joy, O daughter of Zion; jubilate, O Israel; rejoice and exult with all the heart, O daughter of Jerusalem; the Lord, the King of Israel, is in the midst of thee.*[2] *Shout and cry aloud for joy, O inhabitant of Zion; for great in the midst of thee is the Holy One of Israel.*[3] The source of joy is a fresh coming of God, *a coming*, whereby He should *dwell* abidingly among them: truly what is this but the Incarnation? As S. John saith, *The Word was made Flesh and dwelt among us;*[4] and, *Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and shall be their God.*[5] "[6] Hence too you may learn how great a subject of contentment above is the Presence of the Saviour upon earth. He could not then but bid the spiritual Zion, *which is the Church of the Living God*,[7] the most sacred multitude of those saved by faith, to cry aloud for joy and rejoice. But it was announced that He should come and be in the midst of her. For S. John saith to us, *The Word was in the world*,[8] and, being God, was not severed from His creatures, but He was Himself the Source of life to all living, and holding all things together to well-being and life; but *the world knew Him not:*[8] for it worshipped the creature. But He came among us, when, taking our likeness, He was conceived by the holy Virgin, and *was seen upon earth and conversed with men*,[9] and the divine David witnesseth saying, *Our God shall come*

[1] Isa. liv. 1. [2] Zeph. iii. 14, 15. [3] Isa. xii. 6.
[4] S. John i. 14. [5] Rev. xxi. 3. [6] S. Cyr.
[7] 1 Tim. iii. 15. [8] S. John i. 10. [9] Baruch iii. 37.

11 [a] And many nations shall be joined to the LORD [b] in that day, and shall be [c] my people: and

[a] Isa. ii. 2, 3, xlix. 22, and lx. 3, &c.; Zech. viii. 22, 23.
[b] Zech. iii. 10. [c] Exod. xii. 49.

manifestly, and shall not keep silence.[1] Then also was there a haven for the Gentiles. For now no longer was the race of Israel alone taught, but the whole earth was engoldened with the evangelical preachings, and in every nation and country *great is His Name.*"

"[2] This too is to be understood of the Person of the Lord, that He exhorts His people, being restored from the captivity to their former abode, to be *glad and rejoice*, because *the Lord* Himself *cometh* and *dwelleth in the midst of her*, and *many nations* shall believe in Him, of Whom it is said, *Ask of Me and I will give Thee nations for Thine inheritance, and the ends of the earth for Thy possession,*[3] and He shall *dwell in the midst of them,* as He saith to His disciples, *Lo, I am with you always, even unto the end of the world.*"[4]

11. *And many nations shall join themselves*, cleaving to Him by a close union. Isaiah had so spoken of single proselytes;[5] Jeremiah had used the word of Israel's self-exhortation after the return from Babylon: *Going and weeping, they shall go and seek the Lord their God*, saying, *Come and let us join ourselves unto the Lord, in a perpetual covenant* that *shall not be forgotten.*[6] This Zechariah now predicts of *many nations.* The Jews were scarcely half-restored themselves, a mere handful. They had wrought no conversions among the heathen, yet prophecy continues its unbroken voice, *many nations shall join themselves unto the Lord.*

And shall be My people, lit. *be to Me a people.* This is exactly the history of the Christian Church, unity amid diversity; many nations still retaining their national existence, yet owned by God as one people and His own. The words are those in which God adopted Israel in Egypt:

[1] Ps. l. 3. [2] S. Jer. [3] Ps. ii. 8.
[4] S. Matt. xxviii. 20. [5] Isa. lvi. 3–6. [6] Jer. l. 4, 5.

I will dwell in the midst of thee, and [a] thou shalt know that the LORD of hosts hath sent me unto thee.

[a] Ezek. xxxiii. 33; ver. 9.

I will take you to Me for a people, and I will be your God.[1] This was the covenant with them, *that thou shouldest enter into covenant with the Lord thy God,—that He may establish thee to-day for a people unto Himself, and that He may be unto thee a God.*[2] The contrary was the title of the heathen, *not a people; with whom God said, I will move* Israel *to jealousy.*[3] The closeness of union Jeremiah expresses: *As the girdle cleaveth to the loins of a man, so have I caused to cleave to Me the whole house of Israel and the whole house of Judah, saith the Lord, that they might be unto Me for a people and for a name and for a praise and for a glory.*[4] This was the object of the existence of Israel; to this it was to be restored [5] by conversion; [6] to this special privilege of Israel *many nations* were to be admitted; yet not so as to be separate from Israel, for He adds, *and I will dwell in the midst of thee,* Judah. God would dwell in His Church, formed of Israel and the Gentiles, yet so that the Gentiles should be grafted into Israel, becoming one with them.

12. *And the Lord shall inherit Judah His portion.* The *inheritance of the Lord* is the title which God commonly gave to Israel.[7] God is said to be the *portion* of Israel; [8] of the

[1] Exod. vi. 7.

[2] Deut. xxix. 12, 13; add Lev. xxvi. 12; Deut. xxvii. 9; 1 Sam. xii. 22; 2 Sam. vii. 23, 24; 2 Kings xi. 17; 1 Chron. xvii. 22; 2 Chron. xxiii. 16; Jer. vii. 23, xi. 4.

[3] Deut. xxxii. 21. [4] Jer. xiii. 11.

[5] Ib. xxiv. 7; xxx. 22; xxxi. 1; xxxii. 38.

[6] Ez. xi. 20; xiv. 11; xxxvi. 28; xxxvii. 23, 27; Zech. viii. 8.

[7] Deut. iv. 20; ix. 26, 29; 1 Sam. xxvi. 19; 2 Sam. xiv. 16; xx. 19; xxi. 3; 1 Kings viii. 51; Ps. xxviii. 9; xxxiii. 12; lxviii. 9; lxxviii. 62, 71; lxxix. 1; cvi. 40; Joel ii. 17; iii. 2; Isa. xix. 25; xlvii. 6; Jer. xii. 7–9; l. 11. [8] Jer. x. 16; li. 19.

12 And the LORD shall [a] inherit Judah his portion in the holy land, and [b] shall choose Jerusalem again.

[a] Deut. xxxii. 9. [b] Zech. i. 17.

pious;[1] once only besides, is Israel said to be the portion of God;[2] once only is God said to inherit Israel, *Pardon our iniquity and our sin, and take us for thine inheritance.*[3] Zechariah unites the two rare idioms.

In the holy land. The land is again made holy by God, and sanctified by His Presence. So He calls the place where He revealed Himself to Moses, *holy ground.*[4] So it is said, *the holy place,*[5] *the holy house,*[6] *the holy ark,*[7] *the holy city,*[8] *the holy mountain,*[9] *the holy people,*[10] *the holy chambers,*[11] or, with reference to their relation to God Who consecrates them, *My holy mountain,*[12] *Thy holy habitation,*[13] *Thy holy dwelling-place,*[14] *Thy holy temple,*[15] *Thy holy mountain,*[16] *Thy holy oracle,*[17] *Thy holy city,*[18] *cities,*[19] *His holy place,*[20] *His holy border.*[21] It is not one technical expression, as people now by a sort of effort speak of "the holy land." Everything which has

[1] Ps. xvi. 5; lxxiii. 26; cxix. 57; cxlii. 5; Lam. iii. 24.
[2] Deut. xxxii. 9. [3] Exod. xxxiv. 9.
[4] אדמת קדשׁ, Exod. iii. 5.
[5] מקום הקדשׁ, Lev. x. 17; xiv. 13.
[6] בית הק., 1 Chron. xxix. 3. [7] ארון הק., 2 Chron. xxxv. 3.
[8] עיר הק., Neh. xi. 1, 18; Isa. xlviii. 2; lii. 1.
[9] הר הק., Isa. xxvii. 13; Jer. xxxi. 23; Zech. viii. 3.
[10] עם הק., Isa. lxii. 12. [11] לשכות הק., Ez. xlii. 13 [all].
[12] הר קדשׁי, Ps. ii. 6; Isa. xi. 9; lvi. 7; lvii. 13; lxv. 11, 25; lxvi. 20; Ez. xx. 40; Jo. ii. 1; iii. 17; Obad. 16; Zeph. iii. 11. [13] נוה קדשׁך, Exod. xv. 13.
[14] מעון ק. Deut. xxvi. 15. *His holy habitation,* Ps. lxviii. 5; Jer. xxv. 30; Zech. ii. 13.
[15] היכל ק. Ps. v. 7; lxxix. 1; cxxxviii. 2; Jo. ii. 4, 7; *His holy temple,* Micah i. 2; Hab. ii. 20.
[16] הר ק. Ps. xv. 1, xliii. 3; Dan. ix. 16. *His holy hill,* Ps. iii. 4; xlviii. 1; xcix. 9. [17] דביר ק. Ps. xxviii. 2.
[18] עיר ק. Dan. ix. 24. [19] ערי ק. Isa. lxiv. 10.
[20] מקום ק. Ps. xxiv. 3. [21] גבול ק. Ps. lxxviii. 54.

13 [a] Be silent, O all flesh, before the LORD: for he is raised up [b] out of * his holy habitation.

[a] Hab. ii. 20; Zeph. i. 7. [b] Ps. lxviii. 5; Isa. lvii. 15.
* Heb. *the habitation of his holiness*, Deut. xxvi. 15; Isa. lxiii. 15.

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reference to God is holy. The land is holy, not for any merits of theirs, but because God was worshipped there, was specially present there. It was an anticipation and type of "Thy holy Church throughout all the world doth acknowledge Thee." This land their fathers had *polluted with blood;*[1] God says, *they defiled My land;*[2] Ezekiel called her eminently, *the land that is not cleansed.*[3] Now God said, *I will remove the iniquity of the land,*[4] and she was again *a holy land*, as hallowed by Him.

It is not a mere conversion of the heathen, but, as Isaiah[5] and Micah[6] foretold, a conversion, of which Jerusalem should be the centre, as our Lord explained to the Apostles after His Resurrection, *that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.*[7]

13. *Be silent*, lit. *hush*,[8] *all flesh, before the Lord;* man in his weakness,[9] *flesh and blood* in the language of the New Testament,[10] before God his Maker. *All flesh*, the whole human race,[11] is to be hushed before God, because His judgments, as His mercies, are over all.

For God ariseth. God seemeth to be quiescent, as it were, when He bears with us; to arise, when He puts forth His

[1] Ps. cvi. 38. [2] Jer. ii. 7; iii. 9; xvi. 18.
[3] Ezek. xxii. 24. [4] Zech. iii. 9. [5] Isa. ii. 3.
[6] Micah iv. 2. [7] S. Luke xxiv. 47.
[8] See on Hab. ii. 20.
[9] Gen. vi. 3; 2 Chron. xxxii. 8; Job x. 4; Ps. lvi. 4; lxxviii. 39; Isa. xxxi. 3; Jer. xvii. 5.
[10] S. Matt. xvi. 17; 1 Cor. xv. 50; Gal. i. 16.
[11] Gen. vi. 12; Ps. lxv. 2; cxlv. 21; Isa. xl. 5, 6; xlix. 26; lxvi. 23; Jo. ii. 28; Ez. xxi. 4, 9, 10.

CHAPTER III

1 *Under the type of Joshua, the restoration of the church,* 8 *Christ the Branch is promised.*

AND he shewed me [a] Joshua the high priest standing

[a] Hag. i. 1.

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power, either for us, when we pray, *Lord, awake to help me;* [1] or in displeasure. His *holy habitation* is alike the tabernacle,[2] temple,[3] heaven,[4] since His presence is in all.

CHAP. III. ver. 1. *And He,* God (for the office of the attendant angel was to explain, not to show the visions), *shewed me Joshua the High Priest, standing before the Angel of the Lord;* probably to be judged by him; [5] as in the New Testament, *to stand before the Son of Man;* for although *standing before,* whether in relation to man [6] or God,[7] expresses attendance

[1] Ps. lix. 4; add Ps. vii. 6; xliv. 23.

[2] 1 Sam. ii. 29, 32; Ps. xxvi. 8; lxviii. 5.

[3] 2 Chron. xxxvi. 15.

[4] Deut. xxvi. 15; Jer. xxv. 30; 2 Chron. xxx. 27.

[5] "Stand before" is used judicially, Num. xxxv. 12; Deut. xix. 17; Joshua xx. 6, and of plaintiffs, Num. xxvii. 2; 1 Kings iii. 16; *stand before God,* Rev. xx. 12; *before the judgment-seat of Christ,* Rom. xiv. 10; and be acquitted, S. Luke xxi. 36.

[6] Joseph before Pharaoh, Gen. xli. 46; Joshua before Moses, Deut. i. 38; David before Saul, 1 Sam. xvi. 21; the young virgin before David, 1 Kings i. 2; Solomon's servants, ib. x. 8; his councillors, 2 Chron. x. 6; Gedaliah, of serving the Chaldeans, Jer. xl. 10; Nebuzaradan, Jer. lii. 12; Daniel and his companions, of office *before the king* of Babylon, Dan. i. 5. But it is also used of presence with a commission to the person; Moses before Pharaoh, Exod. viii. 20, ix. 13; of an office towards others, to minister unto them, as the Levites before the congregation, Num. xvi. 9; degraded priests "to serve them," Ezek. xliv. 11.

[7] The tribe of Levi, Deut. x. 8; 2 Chron. xix. 11; the

before the angel of the LORD, and [a] * Satan standing at his right hand † to resist him.

[a] Ps. cix. 6; Rev. xii. 10.
* That is, *an adversary*. † Heb. *to be his adversary*.

upon, yet here it appears only as a condition, contemporaneous[1] with that of Satan's, to accuse him. Although, moreover, the Angel speaks with authority, yet God's Presence in him is not spoken of so distinctly, that the High Priest would be exhibited as standing before him, as in his office before God.

And Satan, etymologically, *the enemy*, as in the New Testament, *your adversary the devil*,[2] etymologically, *the accuser*. It is a proper name of the Evil One, yet its original meaning, *the enemy*,[3] was not lost. Here, as in Job, his malice is shown in accusation: *The accuser of our brethren, who accused them before our God, day and night.*[4] In Job,[5] the accusations were calumnious; here, doubtless, true. For he accused Job of what would have been plain apostacy;[6] Joshua and Zerubbabel had shared, or given way to, the remissness of the people, as to the rebuilding of the temple

High Priest, Judges xx. 28; Ezek. xliv. 15; Elijah, 1 Kings xvii. 1; xviii. 15; Elisha, 2 Kings iii. 14; v. 16; Jonadab's descendants, Jer. xxxv. 19. It is used of standing to intercede with God, of Abraham, Gen. xviii. 22; Moses and Samuel, Jer. xv. 1; Jeremiah, ib. 19. Also of worship, Jer. vii. 10.

[1] The two עָמַד express a correlative condition.

[2] 1 S. Peter v. 8.

[3] As in other appellatives, הַיַּרְדֵּן (יַרְדֵּן twice only), הַבַּעַל, but in its contracted form, when the etymology was lost, בָּל, &c. שִׂטְן as a proper name, without the article, occurs 1 Chron. xxi. 1; Ps. cix. 6; with the article, eleven times here, and fourteen times in the first narrative chapters of Job.

[4] Rev. xii. 10. [5] Job i. 8–11; ii. 3–5.

[6] Ib. i. 11; ii. 5.

2 And the LORD said unto Satan, [a] The LORD rebuke thee, O Satan; even the LORD that [b] hath

[a] Jude ix. [b] Zech. i. 17; Rom. viii. 33.

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and the full restoration of the worship of God.[1] For this, Haggai had reproved the people, through them.[2] Satan had then a real charge, on which to implead them. Since also the whole series of visions relates to the restoration from the captivity, the guilt, for which Satan impleads him with Jerusalem and Jerusalem in him, includes the whole guilt, which had rested upon them, so that for a time God had seemed to have *cast away His people.*[3] Satan *stands at his right hand*, the place of a protector,[4] to show that he had none to save him, and that himself was victorious.

2. *And the Lord said unto Satan, The Lord rebuke thee.* "This they so explain, that the Father and the Son is Lord, as we read in the 110th Psalm, *The Lord said unto my Lord, Sit Thou on My right hand.* The Lord speaketh of another Lord; not that He, the Lord Who speaketh, cannot rebuke, but that, from the unity of nature, when the Other rebuketh, He Himself Who speaketh rebuketh. For [5] *he who seeth the Son, seeth the Father also.*" [6] It may be that God, by such sayings,[7] also accustomed men, before Christ came, to believe in the Plurality of Persons in the One Godhead.

The rebuke of God must be with power. *Thou hast rebuked the nations, Thou hast destroyed the ungodly.*[8] *Thou hast rebuked the proud, accursed.*[9] *They perish at the rebuke of Thy Countenance.*[10] *At Thy rebuke, O God of Jacob, both*

[1] Ezra iii. iv. [2] Hag. i. 1–11.
[3] Rom. xi. 1. [4] Ps. xvi. 8; cix. 31; cxxi. 5; cxlii. 4.
[5] S. John xiv. 9. [6] S. Jer.
[7] As in those, "*the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven,*" Gen. xix. 24; and others in which God speaks of Himself in the third person, *the Lord*, Gen. xviii. 14, 19.
[8] Ps. ix. 5. [9] Ib. cxix. 21. [10] Ib. lxxx. 16.

chosen Jerusalem rebuke thee : [a] *is* not this a brand plucked out of the fire ?

[a] Amos iv. 11; Rom. xi. 5; Jude xxiii.

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the chariot and horse are cast into a deep sleep.[1] *God shall rebuke him, and he fleeth far off, and shall be chased as the chaff of the mountains before the wind.*[2] *He rebuked the Red Sea and it dried up.*[3] *The foundations of the world were discovered at Thy rebuke, O Lord.*[4] He *rebuked the seed,*[5] and it perished; *the devourer,*[6] and it no longer devoured. The rebuke, then, of the blasted spirit involved a withering rejection of himself and his accusations, as when Jesus rebuked the unclean spirit and he departed out of his victim.[7]

The Lord hath chosen Jerusalem. Joshua then is acquitted, not because the accusation of Satan was false, but out of the free love of God for His people and for Joshua in it and as its representative. *Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?*[8] The *high priest,* being *himself also compassed with infirmity, needed daily to offer up sacrifices first for his own sins, and then for the people's.*[9] As Isaiah said, on the sight of God, *I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips,*[10] and, until cleansed by the typical coal, dared not offer himself for the prophetic office, so here Satan, in Joshua, aimed at the whole priestly office, and in it, at Israel's relation to God.

Is not this a brand plucked out of the fire? "As if he

[1] Ps. lxxvi. 6. [2] Isa. xvii. 13. [3] Ps. cvi. 9.
[4] Ib. xviii. 15, add Nahum i. 4. [5] Mal. ii. 3.
[6] Ib. iii. 11. גָּעַר is used eleven times of God, only three times of man; Gen. xxxvii. 10; Ruth ii. 16; Jer. xxix. 27. גְּעָרָה eight times of God; three times in Prov. and Eccl. vii. 5, of rebuke of man, and Isa. xxx. 17.
[7] S. Mark i. 25, 26; ix. 25; S. Luke iv. 35; ix. 42.
[8] Rom. viii. 33, 34. [9] Heb. v. 2, 3. [10] Isa. vi. 5.

3 Now Joshua was clothed with [a] filthy garments, and stood before the angel.

[a] Isa. lxiv. 6.

should say, Israel confessedly has sinned, and is liable to these charges. Yet it has suffered no slight punishment; it has endured sufferings, and has scarce been snatched out of them, as a half-burned *brand out of the fire.* For not yet had it shaken off the dust of the harms from the captivity: only just now and scarcely had it escaped the flame of that most intolerable calamity. Cease then imputing sin to them, on whom God has had mercy."[1]

3. *Now Joshua was clothed with filthy garments;* such, it is expressed, was his habitual condition;[2] he was one so clothed. The *filthy garment,* as defilement generally, is, in Scripture, the symbol of sin. *We are all as the unclean, and all our righteousnesses are as filthy rags.*[3] *He that is left in Zion and he that remaineth in Jerusalem shall be called holy—when the Lord shall have washed away the filth of the daughters of Zion.*[4] *There is a generation, pure in its own eyes, and it is not washed from its filthiness.*[5] The same is expressed by different words, signifying pollution, defilement by sin: *Wo unto her that is filthy and polluted;*[6] *The land was defiled with blood;*[7] *they were defiled with their own works.*[8] It is symbolised also by the *divers washings*[9] of the law, representing restored purity; and the use of the word by psalmists and prophets: *Wash me throughly from mine iniquity;*[10] *wash you, make you clean; put away the evil of*

[1] S. Cyr. [2] The force of the participle with היה.
[3] Isa. lxiv. 6. [4] Ib. iv. 3, 4.
[5] Prov. xxx. 12. *Filth, filthiness,* in Isa. iv. 4 also, is צוֹאָה, the abstract of the ἅπ. λεγ. in Zech. צוֹא.
[6] Zeph. iii. 1, מוֹרְאָה וְנִגְאָלָה. See ib.
[7] Ps. cvi. 38; חנף i.q. טנף Cant. v. 3.
[8] Ps. cvi. 39, טמא opp. to טהור. [9] Heb. ix. 10.
[10] Ps. li. 2, כַּבְּסֵנִי.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, [a] and I will clothe thee with change of raiment.

[a] Isa. lxi. 10; Luke xv. 22; Rev. xix. 8.

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your doings from before Mine eyes;[1] *O Jerusalem, wash thy heart from wickedness.*[2] In later times at least, the accused were clothed in black,[3] not in defiled [4] garments.

4. *And He spake to those who stood before Him*, the ministering Angels who had waited on the Angel of the Lord to do His bidding.

See, I have caused thine iniquity to pass from thee; the pardoning words of the Lord to David by Nathan, *The Lord too hath put away thy sin.*[5] *And clothe thee*[6] *with change of raiment,*[7] i.e. such as were taken off and reserved for great occasions. As the *filthy garments* were not necessarily other than the high-priest's vesture, symbolically defiled through the sins of the people, so neither need these be other than the priestly garments in their purity and freshness. The words imply the condition, not the nature of the vestment. "The high-priest having been thus taken to represent the whole people, the filthy garments would be no unclear symbol of the wickedness of the people. For clad, as it

[1] Isa. i. 16, רַחֲצוּ. [2] Jer. iv. 14, כַּבְּסִי.

[3] Jos. Ant. xiv. 9, 4. "Whosoever is brought before the tribunal to be judged, is set, as lowly, before it, and is clothed with black raiment."

[4] As in Latin, "sordidati." Liv. ii. 54; vi. 20.

[5] 2 Sam. xii. 13, גַּם יי הֶעֱבִיר חַטָּאתְךָ. The idiom occurs ib. xxiv. 10, add Job vii. 21.

[6] The inf. expresses the more, the contemporaneousness of the acts. See below vii. 5, xii. 10, and others in Ewald, Lehrb. § 351, c. p. 853, ed. 8.

[7] מַחֲלָצוֹת recurs Isa. iii. 22.

5 And I said, Let them set a fair [a] mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

[a] Exod. xxix. 6; Zech. vi. 11.

were, with their sins, with the ineffaceable spot of ungodliness, they abode in captivity, subject to retribution, paying the penalty of their unholy deeds. But when God had pity on them, He bade them be freed from their defilements, and in a manner re-clad with justifying grace. He indicates to them the end of their toils. For where remission of sin is, there follows of necessity freedom from the evils brought through sin."[1]—He adds that *a clean mitre should be put upon his head,* "that so we might understand that the glory of the priesthood ever, in a sort, concurs with the condition of the people. For the boast of the priesthood is the purity of those in their charge.—As then when the people was in sin, the raiment of the priest also was in a manner defiled, so if it were again well-approved, pure and bright is the fashion of the priesthood, and free its access to God. So the divine Paul having ministered to the Gentiles the Gospel of Christ, seeing them advancing in graces, writes, *By your boast, brethren, which I have in Christ Jesus,*[2] and, [3] *My joy and crown.*"[1]

5. *And I said, let them set a fair mitre*[4] *on his head.* This seems to have been purposely omitted, in order to leave something, and that, the completion of all, to be done at the intercession of the Prophet. The glory and complement of the high-priest's sacrificial attire was the *mitre* with the *holy crown upon it* and *the plate of pure gold, on which was*

[1] S. Cyr. [2] 1 Cor. xv. 31. [3] Phil. iv. 1.

[4] צניף is used of the turban of women, Isa. iii. 23; or of nobles, Job xxix. 14; i.q. צנוף of royalty, Isa. lxii. 3. Here it is put for מצנפת, the Pentateuch name for the high-priest's mitre, as distinct from the מִגְבָּעָה of ordinary priests.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt [a] keep my

[a] Lev. viii. 35; 1 Kings ii. 3; Ezek. xliv. 16.

graven, Holiness to the Lord;[1] which was to *be upon* the high-priest's *forehead, that* he *may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts;* which was *always* to be *upon his forehead, that they may be accepted before the Lord.* The renewed gift of this was reserved for the intercession of man co-working with God.

And the angel of the Lord standing by, seeing that all was done aright, and, now that the acquittal was complete, *standing* to give the charge.

6. *And the angel of the Lord protested* solemnly (etymologically, *called* God *to witness*) as in, *Did I not make thee swear by the Lord and protested unto thee,*[2] laying it as an obligation upon him.[3] The charge is given to Joshua, and in him to all successive high-priests, while Israel should continue to be God's people, as the condition of their acceptance.

7. *If thou wilt walk in My ways, and if thou wilt keep My charge.* Both of these are expressions, dating from the Pentateuch, for holding on in the way of life, well-pleasing to God and keeping the charge given by God.[4] It was the injunction of the dying David to Solomon, *Keep the charge of the Lord thy God, to walk in His ways, to keep His statutes,* &c.[5]

Then shalt thou also judge My house. Judgment, in the place of God, was part of the high-priest's office.[6] Yet

[1] Exod. xxviii. 36–38; xxix. 6. [2] 1 Kings ii. 42.

[3] העד with ב Gen. xliii. 3; Deut. viii. 19; xxxii. 46; Ps. l. 7, &c.

[4] שמר משמרת first used of Abraham, Gen. xxvi. 5; then Lev. xviii. 30; xxii. 9; Deut. xi. 1; Jos. xxii. 3.

[5] 1 Kings ii. 3.

[6] Deut. xvii. 9–13; xix. 17. Mal. ii. 7. דין is used of

* charge, then thou shalt also [a] judge my house, and shalt also keep my courts, and I will give thee † places to walk among these that [b] stand by.

* Or, *ordinance.*
† Heb. *walks.*
[a] Deut. xvii. 9; Mal. ii. 7.
[b] Zech. iv. 14 and vi. 5.

these judgments also were given in the house of God. The cause was directed to be brought to God, and He through His priests judged it. Both then may be comprehended in the word, the oversight of the people itself and the judgment of all causes brought to it. "Thou shalt judge those who minister in the house of My sanctuary."[1]

And I will give thee place to walk among those who stand by,[2] i.e. among the ministering spirits, who were *standing before the Angel of the Lord.*[3] This can be fully only after death, when the saints shall be received among the several choirs of angels. "In the resurrection of the dead I will revive thee and give thee feet walking among these Seraphim."[1] Even in this life, since *our conversation is in heaven,*[4]

judging a cause (with דין, Jer. v. 28, xxx. 13; with משפט, ib. xxi. 12) or persons; with the personal pronoun, Gen. xxx. 6; or people, peoples, the ends of the earth, the poor and needy, seventeen times; ביתי is used metaphorically of the people of God, only in Num. xii. 7, *He is faithful in all My house,* or at most Jer. xii. 7, *I have left My house.* Here the parallel word *My courts,* shows that the house is the literal temple.

[1] Jon.

[2] Against the rendering, "those who shall make thee to go," i.e. guide thee (מַהֲלִכִים for מהליבים) there were valid objections: (1) that the Hif. is always הוליך, except הילך Exod. ii. 9. The Partic. מוליך occurs nine times, once in Zech. v. 10. (2) It would have been probably "out of these," or at least "from among these." מהלכים is then probably from a sing. מַהֲלֵךְ (like מַהֲפֵךְ, מַעֲבֵר, מַחֲצֵב) for מַהֲלָךְ Jon. iii. 3, 4; Ez. xlii. 4.

[3] Verse 4.

[4] Phil. iii. 20.

8 Hear now, O Joshua the high priest, thou and

and the life of priests should be an angel-life, it may mean that he should have free access to God, his soul in heaven, while his body was on this earth.

8. *Thou and thy companions which sit before thee ; yea*[1] *men of marvellous signs are they.*[2] It seems probable that the words addressed to Joshua begin here ; else *the men of signs* would be the companions of Joshua, to the exclusion of himself. His companions are probably ordinary priests, who *sit* as sharing his dignity as priest, but *before him*, as inferiors. So Ezekiel says, *I was sitting in my house, and the elders of Israel were sitting before me.*[3] They are *images of the things to come.*[4] Isaiah's two sons, with their prophetic names, *Haste-spoil speed-prey*, and *a-remnant shall-return*, were with his own name, *salvation-of-the-Lord*, *signs and portents*[5] of the future Israel. Isaiah, walking naked and barefoot, was *a sign and portent*[6] against Egypt. God tells Ezekiel, that in the *removal of his stuff, as stuff for the captivity, I have set thee for a portent unto the house of Israel.*[7] *I*, he explains his act,[8] *am your portent ; like as I have done, so shall it be done unto you.* When forbidden to mourn on the death of his wife : *Ezekiel is unto you for a portent ; according to all that he hath done, shall ye do ; and when this cometh, ye shall know that I am the Lord God.*[9] Wherein then were Joshua and the other priests portents of what should be ? One fact alone had stood out, the forgiveness of sins. Accusation and full forgiveness, out of God's free mercy, were the substance of the whole previous vision. It was the full reinstatement of the priesthood. The priesthood so restored was the portent of what was to come. To *offer*

[1] כִּי is inserted in the like way in Gen. xviii. 20; Ps. cxviii. 10–12 ; cxxviii. 2.

[2] The subject addressed in the nominative is resumed by the pronoun of the 3rd person, as in Zeph. ii. 12.

[3] Ezek. viii. 1. [4] Heb. x. 1. [5] Isa. viii. 18. [6] Ib. xx. 3.
[7] Ezek. xii. 6. [8] Ib. xii. 11. [9] Ib. xxiv. 24.

thy fellows that sit before thee : for they *are* [a] * men

[a] Ps. lxxi. 7 ; Isa. viii. 18 and xx. 3.
* Heb. *men of wonder,* or *sign,* as Ezek. xii. 11 and xxiv. 24.

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the offering of the people, and make an atonement for them ;[1] *to make an atonement for the children of Israel for all their sins once a year,*[2] was the object of the existence of the priesthood. Typical only it could be, because they had but *the blood of bulls and goats to offer, which could,* in themselves, *never take away sins.*[3] But in this their act they were portents of what was to come. He adds here, *For, behold, I will bring My Servant the Branch.*

The Branch had now become, or Zechariah made it, a proper name. Isaiah had prophesied, *In that day shall the Branch of the Lord be beautiful and glorious for the escaped of Israel ;*[4] and, in reference to the low estate of him who should come, *There shall come forth a rod out of the stump of Jesse, and a Branch shall grow out of his roots ;*[5] and Jeremiah, *Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth, and this is the name whereby He shall be called, The Lord our Righteousness ;*[6] and, *In those days and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land.*[7] Of him Zechariah afterwards spoke as, *A man whose name is the Branch.*[8] Here Zechariah names him simply, as a proper name, *My servant* [the] *Branch,* as Ezekiel prophesied of *My servant David.*[9] The title *My servant,* which is Isaiah's chiefest title of the Messiah, occurs in connection with the same image of His youth's lowly estate, and of His atoning Death. *He shall grow up before Him as a sucker,*

[1] Lev. ix. 7. [2] Ib. xvi. 34. [3] Heb. x. 4.
[4] Isa. iv. 2. [5] Ib. xi. 1. [6] Jer. xxiii. 5, 6.
[7] Ib. xxxiii. 15. [8] Zech. vi. 12.
[9] עַבְדִּי דָוִיד Ezek. xxxiv. 23, 24 ; xxxvii. 24, as here, עבדי צמח.

wondered at: for, behold, I will bring forth [a] my servant the [b] BRANCH.

[a] Isa. xlii. 1, xlix 3, 5, lii. 13, and liii. 11; Ezek. xxxiv. 23, 24.

[b] Isa. iv. 2 and xi. 1; Jer. xxiii. 5 and xxxiii. 15; Zech. vi. 12; Luke i. 78.

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and as a root from a dry ground;[1] *a scion shall grow out of his roots.*[2] "He alone was above all marked by this name, who never in anything withdrew from the Will of God."[3] "God had before promised to Joshua, i.e. to the priesthood of the law, that they should judge His house and fulfil the types of the legal worship. Yet not long after, the things of the law were to be translated into the true worship, and the unloveliness of the types to be recast into the lovely spiritual polity. *A righteous king was to reign and princes to rule with judgment,*[4] as the Prophet spake. Another priest was to arise, after the order, *not of Aaron but of Melchisedec,*[5] *a minister of the sanctuary and of the true tabernacle which God pitched and not man.*[6] For our Lord Jesus Christ entered the holy of holies, *not by the blood of bulls and goats, but by His own Blood, having obtained eternal redemption,*[7] and *having by One Oblation perfected for ever them that are sanctified.*[8] Lest then God should seem to have spoken untruly, in promising to the legal priesthood that it should ever have the oversight over His house, there was need to fore-announce the mystery of Christ, that the things of the law should cease and He Himself should judge His own house through the Scion from Himself, His Son."[9]

"Look ye to the Branch of the Lord; set Him as the example of life; in Him, as a most strong tower, place with most becoming faith all your hope of salvation and immortality. For He is not only a Branch, who shall fill you

[1] Isa. liii. 2. [2] Ib. xi. 1. [3] Osor.
[4] Isa. xxxii. 1. [5] Heb. vii. 11. [6] Ib. viii. 2.
[7] Ib. ix. 12. [8] Ib. x. 14. [9] S. Cyr.

9 For behold the stone that I have laid before

with the richness of Divine fruit, but a stone also, to break all the essays of the enemy."[1]

9. *For behold the stone, that I have laid before Joshua.* This must be an expansion of what he had said, or the ground of it, being introduced by *for*. It must be something future, to be done by God Himself, since God says, *I will engrave the graving thereof;* something connected with the remission of sins, which follows upon that graving. The stone, then, cannot be the stone of foundation of the material temple.[2] For this had long before been laid. The head-corner-stone, the completion of the building,[3] had nothing remarkable, why God should be said to grave it. The plumb-line[4] was not a part even of the material temple. *The stone* is *one stone.* But to interpret it by other prophecy, one stone there is, of which God says, *Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation, he that believeth shall not make haste;*[5] that stone, of which our Lord reminded the Jews, *the stone which the builders refused is become the head-stone of the corner;*[6] *Jesus Christ Himself, the chief corner-stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit.*[7]

On this stone had Joshua, with all those typical priests, to look, in Whom Alone they and all have forgiveness, Whose Sacrifice their sacrifices pictured and pleaded. "It," says an old mystical Jewish book,[8] "is the stone of founda-

[1] Osor. [2] Rashi.

[3] Kim. Nor, of course, were either foundation-stone or head-stone engraven.

[4] Also in Kim. [5] Isa. xxviii. 16.

[6] Ps. cxviii. 22; S. Matt. xxi. 42; add Acts iv. 11. The passages of the Psalm and of Isaiah are united, 1 S. Peter ii. 4–7.

[7] Eph. ii. 20-22. [8] Zohar Gen. fol. 124 col. 492.

Joshua; [a] upon one stone *shall be* [b] seven eyes:

[a] Ps. cxviii. 22; Isa. xxviii. 16. [b] Zech. iv. 10; Rev. v. 6

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tion, on which the earth is founded, which God Himself laid, that the world might receive blessing from it." "The Shechinah is called the stone, through which the world subsisteth; of which it is said, *A stone of seven eyes*, and, *the stone which the builders refused.*"[1] This *stone*, God says *I have laid* or *set before Joshua*, i.e. for him to consider; as He speaks to Solomon and his children, of *My commandments which I have set before you.*[2] "That the stone is the Lord Jesus Christ, *the head corner-stone, elect, laid as a foundation;* and that the *seven eyes on the one stone* are the sevenfold Spirit of God which rested upon Him, is or ought to be unknown to no one. For to Him *God giveth not the Spirit by measure,*[3] and *in Him dwelleth all the fulness of the Godhead bodily.*[4] This stone was rejected by men, but chosen and honoured by God."[5] "This stone, then, on which the house of God and our whole salvation resteth, is placed by God before that high priest. That is, the most holy Name of

[1] Ib. Num. f. 100, col. 397, quoted by Schoettg. de Mess. p. 218. "Both passages," he subjoins, "are again adduced as parallel, Zohar Deut. f. 118, col. 472." Jonathan seems to identify the Branch, the Messiah, and the Stone: "Lo I am bringing My Servant Messiah, and He shall be revealed. Lo, the stone which I have set before Joshua, upon one stone seven eyes, beholding it; lo, I revealed the vision thereof, saith the Lord of hosts, and will remove the guilt of that land in one day." The Zohar chadash (f. 76, 1) joins the mention of the stone in Dan. ii. 35; Ps. cxviii. 22; Gen. xlix. 24; and this place, in Schoettg. l.c. p. 140, n. cv.

[2] 1 Kings ix. 6. The idiom is the same, נתתי לפניכם. See also Deut. iv. 8; xi. 32; Jer. ix. 12; xxvi. 4; xliv. 10; of two things, between which to choose, Deut. xi. 26; xxx. 15. In Ezek. xxiii. 24, נתתי לפניהם משפט, "I have placed before them judgment," which they are to consider and to execute.

[3] S. John iii. 34. [4] Col. ii. 9. [5] Rup.

behold, I will engrave the graving thereof, saith the

Jesus, the virtue, piety, and largeness of Jesus is, by the Divine Spirit, showed to the priest, that he might understand the End of the law and holiness, to Whom all the actions of life and the offices of the priesthood were to be referred. In which stone was foreshewn to the divine man, not the invisible strength only, but also the manifold light of the Divine intelligence. For it follows: "[1]

Upon this *one stone* are *seven eyes*, whether they are *the eyes* of God, resting in loving care upon it, or whether, as the *wheels* in Ezekiel's vision were *full of eyes round about*,[2] the eyes are pictured as on the stone itself, marking that it symbolised a being with manifold intelligence. Zechariah speaks of the eyes of *the Lord which run to and fro on the earth*,[3] and S. John, of the *Lamb*, *as it had been slain*, *having seven horns and seven eyes*, *which are the seven spirits of God, sent forth into all the earth*.[4] Either symbol harmonises with the context, and is admissible in language.[5] The care of God for this stone is expressed before and afterwards, *I have laid it*, *I will engrave the graving thereof;* and so it corresponds to the *It shall grow up before Him as a tender plant*.[6] But the contrast, that on *one* stone there are *seven* eyes, perhaps rather suggests that the eyes are on the stone itself, and He, the *living Stone*, is pictured with a universality of sight, whereby, with a Divine knowledge, He surveys and provides for the well-being of His whole Church. It has some analogy too to the sevenfold Spirit which was

[1] Osor. [2] Ezek. i. 18; x. 12. [3] iv. 10. [4] Rev. v. 6

[5] In Ps. xxxii. 8 it is איעצה עליך עיני *I will counsel, My Eye upon thee*; in Ps. xxxiii. 18, עין יי אל יראיו; in Ps. xxxiv. 16, עיני יי אל צדיקים; but "directed towards, or resting *upon*," are only shades of the same meaning. In Gen. xliv. 21 is ואשימה עיני עליו; Jer. xxiv. 6, ושמתי עיני עליהם and xl. 4; for good, אשים את עיני עליך.

[6] Isa. liii. 2.

LORD of hosts, and [a] I will remove the iniquity of that land in one day.

[a] Jer. xxxi. 34 and l. 20; Micah vii. 18, 19; Zech. xiii. 1.

to rest upon Him. "[1] For this stone to have seven eyes is to retain in operation the whole virtue of the Spirit of sevenfold grace. For according to the distribution of the Holy Spirit, one receives prophecy; another, knowledge; another, miracles; another, kinds of tongues; another, interpretation of words; but no one attaineth to have all the gifts of that same Spirit. But our Creator taking on Him our infirmities, because, through the power of His Divinity, He showed that He had at once in Him all the virtues of the Holy Spirit, united beyond doubt the bright gleams of the sevenfold constellation." "None among men had together all the operations of the Holy Spirit, save the Mediator of God and man Alone, Whose is that same Spirit, Who proceeds from the Father before all worlds." "The stone is one. For as we have in God One Spirit, one faith, one sacrament of that most pure laver, so we worship One Christ, the one only Deliverer of the human race, and Author of our righteousness and everlasting salvation; and strengthened by His guardianship, we hope for immortality and eternal glory. Who, though He be One, governs all things with ineffable wisdom. For His wisdom is aptly described by the seven eyes. For the number seven generally describes a universality of good." [2]

Behold, I will engrave the graving[3] *thereof*, as of a costly

[1] S. Greg. on Job L. xxix. c. 31, n. 74; Opp. i. 951.

[2] Osor.

[3] פִּתּוּחַ only occurs besides of the carved wood of the house of God, 1 Kings vi. 29; Ps. lxxiv. 6; or of the carving of a precious stone, Exod. xxviii. 11, 21, 36; xxxix. 6, 14, 30. פִּתֻּחַ is used of engraving things on wood, 1 Kings vii. 36; 2 Chron. iii. 7; on precious stones, Exod. xxxviii. 9. The whole idiom, "skilled to *grave gravings*," to *grave all graving*, recurs 2 Chron. ii. 7, 14; *thou shalt grave on it* with the *engravings of a signet, holiness to the Lord*, Exod. xxviii. 36.

10 [a] In that day, saith the LORD of hosts, shall ye call every man his neighbour [b] under the vine and under the fig tree.

[a] Zech. ii. 11.
[b] 1 Kings iv. 25; Isa. xxxvi. 16; Micah iv. 4.

stone. What the graving is, is not explained; but manifestly it is everything which concurs to its beauty. "This stone is of earth, and of the power and workmanship of God."[1] "It signifies Him Who had His birth in virgin-earth, but framed skilfully by the power of the Holy Spirit."[2] That Precious stone was further graven, through the Providence and Will of God, when "He caused it to be wounded by the nails of the Cross and the soldier's lance, and in His Passion took away the *iniquity of the earth in one day*, of which it is written, [3] *This is the day which the Lord hath made, we will rejoice and be glad in it.*"[4] Beautiful were the gifts and graces which Christ received, as Man; but beautiful beyond all beauty must be those glorious scars, with which He allowed His whole Body to be riven, that "throughout the whole frame His love might be engraven."[5] "What even in the Body of the Lord can be lovelier or more delightful than those five Wounds, which He willed to retain in His immortal Being, lest the blessed should be deprived of that splendour, surpassing far the light of sun and stars?"[6]

And I will remove the iniquity of the land in one day. On *one day* in the year was the typical atonement; in *one day* absolutely, God Himself would *make the iniquity of that land to depart*. *One day* is always emphatic,[7] that things are

[1] S. Iren. Hær. iii. 21, 27.
[2] Lap. as from S. Iren.
[3] Ps. cxviii. 24.
[4] S. Jer.
[5] "Cernis, ut in toto corpore sculptus amor," in Lap.
[6] Rib.
[7] Gen. xxvii. 45, "Why should I be deprived of you both *in one day?*" 1 Sam. ii. 34, *In one day* they shall die both of them;" 1 Kings xx. 29, "Israel slew of the Syrians 100,000 footmen *in one day;*" 2 Chron. xxviii. 6, "Pekah slew in

CHAPTER IV

1 *By the golden candlestick is foreshewed the good success of Zerubbabel's foundation.* 11 *By the two olive trees the two anointed ones.*

AND [a] the angel that talked with me came again

[a] Zech. ii. 3.

crowded into it, which seemed too much for *one day*. Year by year came *the day of atonement;* its yearly repetition showed that nothing lasting was effected. *On one day* that removal should be, which needed no renewal.[1] A Jewish writer confessed the mystery, while he said,[2] "*One day;* I know not what that day is." Ask any Christian child, "On what day was iniquity removed, not from the land only, but from all lands?" he would say, "On the day when Jesus died."

10. *Under the vine and under the fig tree.* Micah had already made the description of the peaceful days of Solomon,[3] a symbol[4] of the universal, fearless peace of the time of Christ. "Christ by His Passion shall not only take away iniquity, but also bring peace, delight, free communication of all things, so that all things among Christians should be common. For the law of Christ enjoineth charity, forgiveness of injuries, patience, love of enemies, &c., all which bring temporal peace."[5]

CHAP. IV. ver. 1. *The angel came again.* The angel (as

Judah 120,000 *in one day;*" Isa. ix. 14, "Shall cut off branch and rush *in one day;*" x. 17, "Devour his thorns and briers *in one day;*" Isa. xlvii. 9, "Two things shall come to thee *in one day;*" Ib. lxvi. 8, "Shall the earth be made to bring forth *in one day?*"

[1] It includes then the ἐφάπαξ of Heb. vii. 27, ix. 12, x. 10, though the idiom is different.

[2] Rashi. [3] 1 Kings iv. 25. [4] Micah iv. 4. [5] Lap.

and waked me, [a] as a man that is wakened out of his sleep,

[a] Dan. viii. 18.

before [1]) had gone forth to receive some fresh instruction from a higher angel or from God.

And awakened me, as a man is awakened out of sleep. Zechariah, overwhelmed by the greatness of the visions, must have sunk down in a sort of stupor, as after the vision of the ram and he-goat, *as* Gabriel *was speaking with* him, Daniel says, *I was in a deep sleep on my face toward the ground, and he touched me and set me upright;* [2] and again at the voice of the angel, who, after his three weeks' fast,[3] came to declare to him *the scripture of truth;* [4] and at the Transfiguration, *Peter and they that were with him were heavy with sleep, and when they were awake, they saw His glory.*[5] "Wondrous and stupendous mysteries were they which were shown to the divine man. He saw the Branch of the Lord; he saw His invincible might; he saw His brightness of Divine intelligence and Providence; he saw the amplitude of beauty and dignity. Nailed then and struck still with amazement, while he revolved these things in his mind, sunk in a sort of sleep, he is borne out of himself and, mantled around with darkness, understands that the secret things of Divine wisdom cannot be perfectly comprehended by the mind of any. This then he attained that, his senses being overpowered, he should see nothing, save that wherein is the sum of wisdom, that this immensity of the Divine excellence cannot be searched out. By this sleep he was seized, when he was roused by the angel to see further mysteries." [6] "Such is the condition of our mind, so far inferior to that in the holy angels, that their state may be called wakefulness, ours a sleep." [7]

2. *And I said*,[8] *I have looked and behold a candlestick all of*

[1] ii. 3. [2] Dan. viii. 18. [3] Ib. x. 9. [4] Ib. x. 21.
[5] S. Luke ix. 32. [6] Osor. [7] S. Cyr.
[8] The Kri וְאֹמַר must be right, "ויאמר, a manifest blunder,

2 And said unto me, What seest thou? And I said, I have looked, and behold [a] a candlestick all *of* gold, * with a bowl upon the top of it, [b] and his seven lamps thereon, and † seven pipes to the seven lamps, which *are* upon the top thereof:

[a] Exod. xxv. 31; Rev. i. 12. * Heb. *with her bowl.*
[b] Exod xxv. 37; Rev. iv. 5.
† Or, *seven several pipes to the lamps, &c.*

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gold. The candlestick is the seven-branched candlestick of the tabernacle,[1] but with variations purposely introduced to symbolise the fuller and more constant supply of the oil, itself the symbol of God's Holy Spirit, Who—

> "Enables with perpetual light
> The dulness of our blinded sight."

The first variation is *her bowl*[2] *on the top of the candlestick,* containing the oil; then (as dependent on this) the pipes to derive the oil into each lamp, *seven several*[3] *pipes to the*

which the Kri corrects; countless MSS. correct in the text also, the Bibl. Brix., an old folio without date, and the Soncin. Prophets, 1486." De Rossi, ad loc. All the Verss. agree with the Kri. The text would suppose that, in the silence of the Prophet, the angel-interpreter related the vision which he also saw. But this is unlike all the other cases. Kim. supposes that the Prophet speaks of himself in the third person. There is the same variation in 2 Sam. i. 8; Neh. v. 9; vii. 3.

[1] Exod. xxv. 31.

[2] גֻּלָּהּ ἅπ. λεγ. for גֻּלָּה, like other rare masculines, as תְּבוּנָם, Hosea xiii. 2; צִירָם Ps. xlix. 15; בְּעָרְמָם Job v. 13; פִּנָּהּ Prov. vii. 8, as פִּנִּים Zech. xiv. 10; בְּמָגוֹרָם Ps. lv. 16; סְכוֹ Ps. lxxvi. 3; שִׁיבוֹ 1 Kings xiv. 4; מְטַהֲרוֹ Ps. lxxxix. 45.

[3] Lit. *seven and seven,* i.e. seven to each, as in Gen. vii. 2, without the ו, חמשׁת חמשׁת שקלים לַגֻּלְגֹּלֶת "five shekels apiece by the poll," Num. iii. 47; "the fingers of his hands,

3 [a] And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying,

[a] Ver. xi. 12; Rev. xi. 4.

seven lamps, i.e. seven to each; and the *two olive* trees on either side of the bowl, whose extreme and fine branches poured through two golden pipes the golden oil into the bowl which supplied the lamps. The multiplied conduits imply the large and perfect supply of oil unceasingly supplied, the seven being symbolic of perfection or of the reconciling of God (symbolised by 3) unto the world (symbolised by 4, *its four quarters*); the spontaneous flow of the golden oil from the olive-trees symbolises the free gift of God.

4. "Awakened from his state of sleep, even thus the Prophet seemed slowly to understand what was shown him. He asks then of the instructing angel. The angel, almost amazed, asks if he knows it not, and when he plainly declares his ignorance, makes clear the enigma of the vision."[1]

6. *This is the word of the Lord unto Zerubbabel.* "As if he were to say, the meaning of the vision and scope of what has been exhibited is, 'God's doings have almost cried

and the fingers of his feet were שֵׁשׁ וְשֵׁשׁ, six and six, four and twenty in number," 2 Sam. xxi. 20; "his fingers (including, as in 2 Sam., those of his feet) were six and six, twenty-four," 1 Chron. xx. 6.

[1] Osor.

This *is* the word of the LORD unto Zerubbabel, saying, [a] Not by * might, nor by power, but by my spirit, saith the LORD of hosts.

[a] Hosea i. 7. * Or, *army.*

aloud to Zerubbabel that all these visions shall come to an end in their time, not effected by human might nor in fleshly strength, but in power of the Holy Ghost and through Divine Will.' For the Only Begotten became Man as we; but He warred not after the flesh, to set up the Church as a candlestick to the world, nor did He, through sensible weapons and armed phalanxes, make those two people His own, or place the spiritual lights on the candlestick; but in the might of His own Spirit He appointed in the Church *first Apostles, then prophets and evangelists,*[1] and all the rest of the saintly band, filling them with Divine gifts and enriching them abundantly by the influx of His Spirit."[2]

"*Not* then *in* great *power nor in* fleshly *might* were the things of Christ, but in power of the Spirit was Satan spoiled, and the ranks of the adverse powers fell with him; and Israel and those who aforetime served the creature rather than the Creator, were called to the knowledge of God through faith. But that He saved all under heaven, not by human arm, but by His own power as God Emmanuel, Hosea too protested,[3] *I will have mercy upon the house of Judah and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by chariots, nor by horses, nor by horsemen.* But exceeding fittingly was this said to Zerubbabel, who was of the tribe of Judah and at that time administered the royal seat at Jerusalem. For that he might not think that, since such glorious successes were fore-announced to him, wars would in their season have to be organised, he lifts him up from these unsound and human thoughts, and bids him be thus

[1] 1 Cor. xii. 28. [2] Osor. [3] Hosea i. 7.

7 Who *art* thou, [a] O great mountain? before

[a] Jer. li. 25; Matt. xxi. 21.

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minded, that the force was divine, the might of Christ, Who should bring such things to pass, and not human."[1]

Having given this key of the whole vision, without explaining its details, God enlarges what He had said to Zerubbabel, as He had in the preceding chapter to Joshua.[2]

7. *Who art thou, O great mountain?*[3] *Before Zerubbabel thou shalt be a plain.* The words have the character of a sacred proverb: *Every one that exalteth himself shall be abased.*[4] Isaiah prophesies the victories of the Gospel in the same imagery. *Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain.*[5] And in the New Testament S. Paul says, *The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against God, and bringing into captivity every thought to the obedience of Christ.*[6] As it is the character of Anti-Christ, that he *opposeth and exalteth himself above every thing that is called God,*[7] so of Satan himself it had been said in the former vision, that he stood at the right hand of Joshua *to resist him.*[8] So then the mountain symbolises every resisting power; Satan and all his instruments, who, each in his turn, shall oppose himself and be brought low. In the

[1] S. Cyr. [2] Zech. iii. 8–10.

[3] הר הגבדול; the construction as שׁער הראשון, xiv. 10; לְאיש העשׁיר 2 Sam. xii. 4; עד בור הגדול 1 Sam. xix. 22; איש אֶפְרָתִי הַזֶּה 1 Sam. xvii. 12; מָבוא השלישי Jer. xxxviii. 14; דָּבָר הַזֶּה ib. xl. 3; סֵפֶר הַגָּלוּי הַזֶּה ib. xxxii. 14, also 1 Kings vii. 8, 12; Ges. Lehrg. n. 168, p. 659.

[4] S. Luke xiv. 11; xviii. 14.

[5] Isa. xl. 4. The same word למישׁור, there with והיה.

[6] 2 Cor. x. 4, 5. [7] 2 Thess. ii. 4. [8] iii. 1.

Zerubbabel *thou shalt become* a plain: and he shall

first instance, it was Sanballat and his companions, who opposed the rebuilding of the temple, on account of the "exclusiveness" of Zerubbabel and Joshua,[1] because they would not make the temple the abode of a mixed worship of him whom they call *your God* and of their own idolatries. In all and each of his instruments, the persecuting Emperors or the heretics, it was the one adversary. "The words seem all but to rebuke *the great mountain*, i.e. Satan, who riseth up and leadeth against Christ the power of his own stubbornness, who was figuratively spoken of before.[2]—For that as far as it was allowed and in him lay, he warred fiercely against the Saviour, no one would doubt, who considered how he approached Him when fasting in the wilderness, and seeing Him saving all below, willed to make Him his own worshipper, showing Him *all the kingdoms of the world*, saying that all should be His, if He *would fall down and worship* him.[3] Then out of the very choir of the holy Apostles he snatched the traitor disciple, persuading him to become the instrument of the Jewish perverseness. He asks him, *Who art thou?* disparaging him and making him of no account, *great* as the *mountain* was and hard to withstand, and in the way of every one who would bring about such things for Christ, of Whom, as we said, Zerubbabel was a type."[4]

And he shall bring forth the headstone.[5] The foundation of the temple had long been laid. Humanly it still hung in the balance whether they would be permitted to complete it:[6] Zechariah foretells absolutely that they would. Two images appear to be used in Holy Scripture, both of which meet in Christ: the one, in which the stone spoken of is the foundation-stone; the other, in which it is the head

[1] See Introduction to Haggai.

[2] iii. 1. [3] S. Matt. iv. 8, 9. [4] S. Cyr.

[5] רֹאשָׁה is a form, perhaps framed by Zechariah, here in apposition to הָאֶבֶן. [6] Ezra v.

bring forth [a] the headstone *thereof* [b] *with* shoutings, *crying*, Grace, grace unto it.

[a] Ps. cxviii. 22. [b] Ezra iii. 11, 13.

corner-stone binding the two walls together, which it connects. Both were corner-stones; the one at the base, the other at the summit. In Isaiah the whole emphasis is on the foundation: *Behold Me Who have laid in Zion a stone, a tried stone, a precious corner-stone, well-founded.*[1] In the Psalm, the building had been commenced; those who were building had disregarded and despised the stone, but *it became the head of the corner,* crowning and binding the work in one.[2] Both images together express, how Christ is the Beginning and the End, the First and the Last; the Foundation of the spiritual building, the Church, and its summit and completion; the unseen Foundation which was laid deep in Calvary, and the Summit to which it grows and which holds it firm together. Whence S. Peter unites the two prophecies, and blends with them that other of Isaiah, that Christ would *be a stone of stumbling, and a rock*

[1] Isa. xxviii. 16.

[2] Ps. cxviii. 22. This is implied in the Midrash, quoted by De Lira. "They explain it of a certain stone of this building, which was frequently offered by the stone-masons for the building of the wall, but was always found too long or too short, and so was often rejected by them as unfit, but in the completion of the wall, in the coupling of the two walls, it is found most fit, which was then accounted a marvellous thing," in Ps. cxviii. 22. ראֹשׁ "head," is a natural metaphor for the summit; the tops of mountains, Gen. viii. 5, &c.; of a hill over vallies, Isa. xxviii. 1, 4; of a tower, Gen. xi. 4; of columns, 1 Kings vii. 19; the rounded top of a throne, ib. x. 19; of a bed, Gen. xlvii. 31; ear of corn, Job xxiv. 24; the starry heavens above us, Job xxii. 12; of the head of a people, tribes, nations, a family, in many places. Although used of the chief among things, it cannot, any more than κεφαλή, be used of "the base," as Gesenius would have it. Thes. p. 1251, v. ראשׁה.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel [a] have laid the founda-

[a] Ezra iii. 10.

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of offence. To Whom coming, as unto a living stone, disallowed indeed of men but chosen of God and precious, ye also are built up a spiritual house—Whence also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious:—unto you which believe He is precious, but unto them which be disobedient, the same stone which the builders refused is made the head of the corner, and a stone of stumbling and a rock of offence, to them which stumble at the word being disobedient.[1]

A Jew paraphrases this of the Messiah: "And He shall reveal His Messiah, whose name was spoken from the beginning, and he shall rule over all nations."[2]

With shoutings,[3] *grace, grace unto it*, i.e. all favour from God unto it, redoubled favours, grace upon grace. The completion of the building was but the commencement of the dispensation under it. It was the beginning, not the end. They pray then for the continued and manifold grace of God, that He would carry on the work, which He had begun. Perseverance, by the grace of God, crowns the life of the Christian; our Lord's abiding presence in grace with His Church unto the end of the world, is the witness that He Who founded her upholds her in being.

8. *And the word of the Lord.* "This word of the Lord is not addressed through 'the interpreting angel,' but direct from the Lord, and that through the 'Angel of the Lord.'[4] For though in the first instance the words, *the hands of*

[1] 1 S. Peter ii. 4–7. [2] Jon.

[3] תְּשׁוּאֹת always plur.; of the cries of a city, Isa. xxii. 2; of the exactor, Job xxxix. 7; crash of thunder, ib. xxxvi. 29 [all].

[4] "Comp. v. 9 with ii. 9 and 11."

tion of this house; his hands [a] shall also finish it; and [b] thou shalt know that the [c] LORD of hosts hath sent me unto you.

10 For who hath despised the day of [d] small

[a] Ezra vi. 15. [b] Zech. ii. 9, 11 and vi. 15.
[c] Isa. xlviii. 16; Zech. ii. 8. [d] Hag. ii. 3.

Zerubbabel, &c., relate to the building of the material temple, and announce its completion through Zerubbabel, yet the inference, *and thou shalt know that the Lord of hosts hath sent me unto you*, shows that the meaning is not exhausted thereby, but that here too this building is mentioned only as a type of the building of the spiritual temple;[1] and the completion of the typical temple is but a pledge of the completion of the true temple. For not through the completion of the material temple, but only through the building of the kingdom of God, shadowed forth by it, can Judah know that the Angel of the Lord was sent to him."[2]

10. The simplest rendering is marked by the accents. *For who hath despised*[3] *the day of small things?*[4] *and* [i.e. *seeing that*[5]] *there have rejoiced and seen the plummet in the hand of Zerubbabel, these seven, the Eyes of the Lord, they are running to and fro in all the earth*, i.e. since God hath with

[1] "As in vi. 12, sq." [2] Keil.

[3] בַּז i.q. בָּז (and with its const. with ל) as טַח for טָח Isa. xliv. 18.

[4] קטנות, as רָעוֹת, נִפְלָאוֹת, נְעִמוֹת Ps. xvi. 11, sing. קְטַנָּה אוֹ גְדוֹלָה Num. xxii. 18.

[5] This is not a mere relation of a contemporaneous fact, in which the noun is placed first. (Ew. Lehrb. § 341, p. 835.) It is a contrast; in which case the word, in which the contrast lies, is placed first, whether noun or verb. Here the contrast being between "despising" and "rejoicing," ושמחו is placed first. So in Ps. v. 12, וישמחו; ib. xxv. 3, *all that trust in Thee shall not be ashamed; ashamed be they who, &c.*, Ps. xxxvii. 17. *The arms of the ungodly shall be broken, and upholdeth the Lord the righteous*, וסומך צדיקים יי.

things? * for they shall rejoice, and shall see the † plummet in the hand of Zerubbabel *with* those seven; [a] they *are* the eyes of the LORD, which run to and fro through the whole earth.

* Or, *since the seven eyes of the Lord shall rejoice.*
† Heb. *stone of tin*
[a] 2 Chron. xvi. 9; Prov. xv. 3; Zech. iii. 9.

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joy and good pleasure beheld the progress of the work of Zerubbabel, *who can despise the day of small things? The day of small things* was not only that of the foundation of the temple, but of its continued building also. The *old men* indeed, *that had seen the first house, wept with a loud voice, when the foundation of this house was laid before their eyes.*[1] But while in progress too, Haggai asks, *Who is left among you that saw this house in its first glory? And how do ye see it now? is not in your eyes such as it, as nothing?*[2] But that temple was to see the day of great things, when *the later glory of this house shall be greater than the former, and in this place will I give peace, saith the Lord of hosts.*[3]

They are the eyes of the Lord which run to and fro. He uses almost the words of the prophet Hanani to Asa,[4] *The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in behalf of those whose heart is perfect towards Him.* Yet this assurance that God's watchful Providence is over *the whole earth*, betokens more than the restoration of the material temple, whose only hindrance could be the will of one man, Darius.

The day of small things is especially God's day, Whose *strength is made perfect in weakness;* Who raised Joseph from the prison, David from the sheepfold, Daniel from slavery, and converted the world by the fishermen and the

[1] Ezra iii. 12. [2] Hag. ii. 3. [3] Ib. ii. 9.
[4] 2 Chron. xvi. 9, עֵינַיִם is masc. in Zech. both here and iii. 9, which is rare, but also Ps. xxxviii. 10, עַיִן m. Cant. iv. 9, Ch. Ps. lxxiii. 7.

11 ¶ Then answered I, and said unto him, What *are* these [a] two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which * through

[a] Ver. 3. * Heb. *by the hand.*

tentmaker, having Himself first become the Carpenter. "Wouldest thou be great? Become little." "Whenever," said S. Theresa,[1] "I am to receive some singular grace, I first annihilate myself, sink into my own nothingness, so as to seem to myself to be nothing, be capable of nothing."

11. *And I answered and said.* The vision, as a whole, had been explained to him. The Prophet asks as to subordinate parts, which seemed perhaps inconsistent with the whole. If the whole imports that everything should be done by the Spirit of God, not by human power, what means it that there are these *two* olive-trees? And when the Angel returned no answer, to invite perhaps closer attention and a more definite question, he asks again:

12. *What are the two spikes*[2] *of the olive?* comparing the extreme branches of the olive-tree, laden with their fruit, to the ears of corn, which *were by* or *in the hand of*[3] *the golden pipes,*[4] *which empty forth the golden oil from themselves.*

[1] Rib., Vita S. Ther. ap. Lap.

[2] שִׁבֳּלִי, ἄπ, after the analogy of שִׁבֳּלִים, שִׁבֹּלֶת of ears of corn.

[3] Kim., by his explanation "in the midst" and that the olive-trees were pressed in the midst of the golden pipes, seems to mean that the branches with their olives fell into those pipes as hands, and yielded in them their oil; Rashi renders "near it," like אל ידי 2 Sam. xiv. 30; as בידו Job xv. 23.

[4] צנתרות is doubtless the same as Chron. צנתרין Esther (ii.) i. 2; "tubes" צנורי תהומא Eccl. i. 7; Targ. in Buxt.,

the two golden pipes * empty † the golden *oil* out of themselves ?

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

* Or, *empty out of themselves* oil into *the gold.*
† Heb. *the gold.*

Zechariah's expression, *in the hand of*, or, if so be, *by the hand* of the two pipes, shows that these two were symbols of living agents, for it is nowhere used except of a living agent, or of that which is personified as such.[1]

14. *These are the two sons of oil*, probably not as themselves anointed (for another word is used for this,[2] and the whole vision has turned on the use of oil as an instrument of light, not of anointing) but as themselves abundantly ministering the stream which is the source of light.[3]

yet larger than the מוצק, both from its etymology, and since the oil was derived through *two* tubes to the bowl, but by $7 \times 7 = 49$ to the lamps.

[1] Of the 276 cases besides this, in which ביד occurs, in three only is it used of any other than a personal agent, and in these the agent is personified : Job viii. 4, *And he cast them away in the hand of their transgression ;* Prov. xviii. 21, *Death and life are in the power,* lit. *the hand, of the tongue ;* Isa. lxiv. 6, *thou hast made us to melt away by the hand of our iniquities.* With regard to בְּיָדְךָ בְּיָדִי, this could not be otherwise ; but also in the ninety-two cases in which בידו ; six in which בידה, and thirty-four in which בידם, occurs, the pronoun relates to a personal agent.

[2] יצהר, in the other twenty places where it occurs, is always united with other natural products ; both תירוֹשׁ (not יין), the fresh wine, and דגן "wheat." שֶׁמֶן is used of the oil as derived from the olive (שמן זית, Ex. xxvii. 20, Lev. xxiv. 2) for the candlestick as well as for the anointing oil, but not יצהר.

[3] So בן שמן Isa. v. 1, and the other idioms of qualities, בן חיל, בן בליעל, בן עוֹלה &c.

14 Then said he, [a] These *are* the two * anointed ones, [b] that stand by [c] the Lord of the whole earth.

[a] Rev. xi. 4. * Heb. *sons of oil.*
[b] Zech. iii. 7; Luke i. 19.
[c] See Joshua iii. 11, 13; Zech. vi. 5.

Which stand by the Lord of the whole earth, as His servants and ministers.

The candlestick is almost authoritatively interpreted for us, by the adoption of the symbol in the Revelation, where our Lord is exhibited *as walking in the midst of the seven golden candlesticks*,[1] and, it is said, *the seven candlesticks are the seven Churches*;[2] and our Lord says to the Apostles, on whom He founded the Church: *Ye are the light of the world: men light a candle, and put it on a candlestick, and it giveth light to them that are in the house.*[3]

"The golden candlestick is the Church, as being honoured in the world, most bright in virtues, raised on high exceedingly by the doctrines of the true knowledge of God. But there are seven lamps, having light, not of their own, but brought to them from without, and nourished by the supplies through the olive-tree. These signify the holy Apostles, Evangelists, and those who, each in their season, were teachers of the Churches, receiving, like lamps, into their mind and heart the illumination from Christ, which is nourished by the supplies of the Spirit, casting forth light to those who are in the house."[4] "The pipes of the lamps, which pour in the oil, signify the unstinted prodigality of the loving-kindness of God to man."[5]

The most difficult of explanation (as is plain from the variety of interpretations) is this last symbol of the spikes of the olive-tree, through whom flows the oil of the Holy Spirit to the candlesticks, and which yet represent created beings, ministers, and servants of God. Perhaps it repre-

[1] Rev. i. 13; ii. 1. [2] Ib. i. 20.
[3] S. Matt. v. 14, 15; cf. Phil. ii. 15. [4] S. Cyr. [5] Theod.

sents that, in the Church, grace is ministered through men, as S. Paul says, *Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when He ascended up on high, He led captivity captive and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—that we—may grow up into Him in all things, which is the Head, even Christ, from Whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*[1] What S. Paul expresses by, *All the body, having nourishment ministered and being knit together by joints and bands, from the Head,* and so *increasing with the increase of God*[2] (as he elsewhere speaks of *the ministration of the Spirit;*[3] *he that ministereth to you the Spirit*[4]) *that* Zechariah may express by the oil being poured, through the living[5] tubes, the bowl, the sevenfold pipes, into the lamps, which shone with the God-given light. So S. Paul speaks again, of *having this treasure in earthen vessels.*[6] Joshua and Zerubbabel, as representatives of the priestly and royal offices, shadowed forth what was united in Christ, and so, in their several offices, they might be included in the symbol of the olive-tree: they could not exhaust it; for men who, having served God in their generation, were to pass away, could not be alone intended in a vision, which describes the abiding being of the Church.

"Christ is both All-holy Priest and supreme Eternal King. In both ways He supplies to us the light which He brought. For from Him piety and righteousness flow unceasingly to the Church, that it never lack the heavenly light. The oil is expressed into tubes; thence passed

[1] Eph. iv. 7, 8, 11, 12, 14–16.
[2] Col. ii. 19.
[3] 2 Cor. iii. 8.
[4] Gal. iii. 5.
[5] See above on ver. 12.
[6] 2 Cor. iv. 7.

CHAPTER V

1 *By the flying roll is shewed the curse of thieves and swearers.* 5 *By a woman pressed in an ephah, the final damnation of Babylon.*

THEN I turned, and lifted up mine eyes, and looked, and behold a flying [a] roll.

[a] Ezek. ii. 9.

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through pipes into the vessel which contains the lamps ; to designate the various suppliers of light, which, the nearer they are to the effluence of the oil, the more they resemble Him by Whom they are appointed to so Divine an office. The seven lamps are the manifold Churches, distinct in place but most closely bound together by the consent of one faith and by the bond of charity. For although the Church is one, yet it is distinct according to the manifold variety of nations. They are said to be seven, both on account of the seven gifts of the Spirit, mentioned by Isaiah, and because in the numbers 3 and 4, is contained an emblem of piety and righteousness. There are seven pipes to each lamp, to signify that each has need of many instruments, that the light may be maintained longer. For as there are diversities of gifts, so must there needs be the functions of many ministers, to complete one work. But the lamps are set in a circle, that the oil of one may flow more readily into others, and it, in turn, may receive from others their superabundance, to set forth the communion of love and the indissoluble community of faith." [1]

CHAP. V. ver. 1. Hitherto all had been bright, full of the largeness of the gifts of God ; of God's favour to His people ; [2] the removal of their enemies ; [3] the restoration and expansion and security of God's people and Church under His

[1] Osor. [2] Vision 1, i. 7–17. [3] Vision 2, ib. 18–21.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

protection;[1] the acceptance of the present typical priesthood and the promise of Him, through Whom there should be entire forgiveness:[2] the abiding illumining of the Church by the Spirit of God.[3] Yet there is a reverse side to all this, God's judgments on those who reject all His mercies. "Prophecies partly appertain to those in whose times the sacred writers prophesied, partly to the mysteries of Christ. And therefore it is the wont of the prophets, at one time to chastise vices and set forth punishments, at another to predict the mysteries of Christ and the Church."[4]

And I turned and, or, *Again*[5] *I lifted up my eyes*, having again sunk down in meditation on what he had seen, *and behold a roll flying;* as, to Ezekiel was shown *a hand with a roll of a book therein, and he spread it before me.* Ezekiel's roll also was *written within and without, and there was written therein lamentation and mourning and woe.*[6] It was a wide unfolded roll, as is involved in its *flying;* but its "flight signified the very swift coming of punishment; its flying from heaven that the sentence came from the judgment-seat above."[7]

2. *And he* (the interpreting angel) *said unto me.* It cannot be without meaning, that the dimensions of the roll should be those of the tabernacle,[8] as the last vision was

[1] Vision 3, c. ii. [2] Vision 4, c. iii. [3] Vision 5, c. iv.
[4] S. Aug. de Civ. Dei. xvii. 3. Rib.
[5] Gen. xxvi. 18; 2 Kings i. 11, 13; Jer. xviii. 4.
[6] Ezra ii. 9, 10. [7] Rib.
[8] The length of the tabernacle is fixed by the five curtains which were to be on each side, *the breadth of each curtain four cubits* (Exod. xxvi. 1, 2). The whole, including the holy of holies, is determined by the *twenty boards* on each side, *a cubit and a half, the breadth of each board* (ib. 16, 18). The breadth is fixed by the *six boards*, i.e. nine cubits, with

3 Then said he unto me, This *is* the [a] curse that goeth forth over the face of the whole earth: for * every one that stealeth shall be cut off *as* on this

[a] Mal. iv. 6.

* Or, *every one of this* people *that stealeth holdeth* himself *guiltless, as it* doth.

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that of the candlestick, after the likeness of the candlestick therein. The explanations of this correspondence do not exclude each other. It may be that *judgment shall begin at the house of God;*[1] that the punishment on sin is proportioned to the nearness of God and the knowledge of Him; that the presence of God, which was for life, might also be to death, as S. Paul says: *God maketh manifest the savour of this knowledge by us in every place; for we are unto God a sweet savour of Christ in them that are saved and in them that perish; to the one we are the savour of death unto death, and to the other the savour of life unto life;*[2] and Simeon said, *This child is set for the fall and rising again of many in Israel.*[3]

Over the face of the whole earth, primarily *land*, since the perjured persons, upon whom the curse was to fall,[4] were those who swore falsely by the name of God; and this was in Judah only. The reference to the two tables of the law also confines it primarily to those who were under the law. Yet, since the moral law abides under the Gospel, ultimately these visions related to the Christian Church, which was to be spread *over the whole earth*. The roll apparently was shown, as written on both sides; the commandments of the

the *two boards for the corners of the tabernacle in the two sides* (ib. 22, 23). Josephus gives the whole thirty cubits long (the holy of holies being ten cubits square), ten broad (Ant. 3, 6, 3). Kimchi strangely neglects this, and refers to the porch of Solomon's temple, in which the dimensions of the tabernacle were repeated (1 Kings vi. 3), but which was itself only an ornament to the temple.

[1] 1 Peter iv. 17.
[2] 2 Cor. ii. 14–16.
[3] S. Luke ii. 34.
[4] Ver. 4.

side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

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first table, in which perjury is forbidden, on the one side; those relating to the love of our neighbour, in which stealing is forbidden, on the other.[1] "He calleth *curse* that vengeance, which goeth through the whole world, and is brought upon the workers of iniquity. But hereby both prophets and people were taught, that the God of all is the judge of all men, and will exact meet punishment of all, bringing utter destruction not on those only who live ungodly towards Himself, but on those also who are unjust to their neighbours. For let no one think that this threat was only against thieves and false-swearers; for He gave sentence against all iniquity. For since all the law and the prophets hang on this word, *Thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself*, He comprised every sort of sin under false swearing and theft. The violation of oaths is the head of all ungodliness. One who so doeth is devoid of the love of God. But theft indicates injustice to one's neighbour; for no one who loves his neighbour will endure to be unjust to him. These heads then comprehend all the other laws."[2]

Shall be cut off, lit. *cleansed away*,[3] as something defiled

[1] מִזֶּה מִזֶּה, in two corresponding sentences, can only be partitive, as in Exod. xvii. 12; xxv. 19; xxvi. 13; xxxii. 15, of the two tables of the law, written on both sides; xxxvii. 8; xxxviii. 15; Num. xxii. 24; Jos. viii. 22, and ten other places. So also מזה ומזה לארון Jos. viii. 33; מזה ומזה Ez. xlvii. 7, 12, as in other partitives מִפֶּה, מִפֶּה, or מִפִּי Ez. xl. 10, 12, 21, 26; xli. 2. מזה also, when used of place, always means "from here," i.e. a definite place where people are, Gen. xxxvii. 17; xlii. 15; Exod. xi. 1 (Maurer's instances).

[2] Theod.

[3] So is *καθαρίζω* used, Mark vii. 19 (see reff. notes 10–14). For נקה is not simply "clear," but "cleanse out," as *καθαίρω*,

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of [a] him that sweareth falsely by my

[a] Lev. xix. 12; Zech. viii. 17; Mal. iii. 5.

and defiling, which has to be cleared away as offensive: as God says, *I will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone*,[1] and so often in Deuteronomy, *Thou shalt put the evil away from the midst of thee*,[2] or *of Israel*,[3] and in Ezekiel, *I will disperse thee in the countries and will consume thy filthiness out of thee*.[4] *Set it empty upon the coals thereof, that the brass of it may be hot and may burn, and the filthiness of it may be molten, that the scum of it may be consumed*.[5]

4. *I will bring it forth* out of the treasure-house, as it were; as he says, *He bringeth forth the wind out of His treasures;*[6] and, *Is not this laid up in store with Me, sealed up among My treasures? To Me* belongeth *vengeance and recompense*.[7]

And it shall remain, lit. "lodge for the night,"[8] until it has accomplished that for which it was sent, its utter destruction. "So we have seen and see at this day powerful families, which attained to splendour by rapine or ill-gotten goods, destroyed by the just judgment of God, that those who see it are amazed, how such wealth perceptibly yet

Soph. Tr. 1012, 1061, Plutarch Thes. n. 7; Mar. n. 6, "of monsters and robbers." Gesenius in comparing Arab. אשׁתנקי, "emptied clean out" (Vita Tim. i. 576); אשׁתחלין "appropriated it exclusively to himself" (Lane); אשׁתצפי "took away the whole" (Freyt.); "cleared it all off" misses the moral meaning of the Hebrew word.

[1] 1 Kings xiv. 10, add. xxi. 21.

[2] Deut. xiii. 5; xvii. 7; xix. 19; xxi. 21; xxii. 21, 24; xxiv. 7.

[3] Ib. xvii. 12; xxii. 22.

[4] Ezek. xxii. 15.

[5] Ib. xxiv. 11.

[6] Jer. x. 13; li. 16.

[7] Deut. xxxii. 34, 35.

[8] לָנָה for לָנַח in verb ἅπ.; in part. pass. זוּרָה Isa. lix. 5.

name : and it shall remain in the midst of his house, and [a] shall consume it with the timber thereof and the stones thereof.

[a] See Lev. xiv. 45.

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insensibly disappeared."[1] "Why doth it overthrow the stones and the wood of the swearer's house? In order that the ruin may be a correction to all. For since the earth must hide the swearer, when dead, his house, overturned and become a heap, will by the very sight be an admonition to all who pass by and see it, not to venture on the like, lest they suffer the like, and it will be a lasting witness against the sin of the departed."[2] Heathenism was impressed[3] with the doom of him who consulted the oracle, whether he should forswear himself for gain.[4] "Swear," was the answer, "since death awaits too the man, who keeps the oath ; yet Oath hath a son, nameless, handless, footless ; but swift he pursueth, until he grasp together and destroy the whole race and house." "In the third generation, there was nought descended from him,"[5] who had consulted about this perjury, "nor hearthstone reputed to be his. It had been uprooted and effaced." A heathen orator[6] relates, as well known, that "the perjurer escapes not the vengeance of the gods, and if not himself, yet the sons and whole race of the forsworn fall into great misfortunes." God left not Himself without witness.

"The Prophet speaks of the curse inflicted on the thieves and false swearers of his own day ; but *à fortiori* he includes that which came upon them for slaying Christ. For this

[1] Lap.

[2] S. Chrys. on the statues 15, n. 13, p. 259, Oxf. Tr.

[3] "The story of Glaucus is alluded to by Plutarch (ii., p. 556 D), Pausanias (11, xviii., n. 2), Juvenal (xiii. 199–208), Clemens (Strom. vi. p. 749), Dio Chrysostom (Or. lxiv. p. 640), and others." Rawl. Herod. iii. 477.

[4] Herod. vi. 85.

[5] Ib. vi. 85, 86.

[6] Lycurgus Or. in Leocr. p. 157 fin.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is*

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was the greatest of all, which utterly overthrew and consumed Jerusalem, the temple and polity, so that that ancient and glorious Jerusalem exists no longer, as Christ threatened. *They shall lay thee even with the ground, and they shall not leave in thee one stone upon another.*[1] This resteth upon them these"[2] 1800 "years."

5. *Then the angel went forth* from the choirs of angels, among whom, in the interval, he had retired, as before[3] he had gone forth to meet another angel.

6. *This is the ephah that goeth forth.* "We too are taught by this, that the Lord of all administers all things *in weight and measure.* So, foretelling to Abraham that his seed should be a sojourner and the cause thereof, He says, *for the iniquity of the Amorites* is *not yet full*,[4] i.e. they have not yet committed sins enough to merit entire destruction, wherefore I cannot yet endure to give them over to the slaughter, but will wait for the measure of their iniquity."[5] The relation, then, of this vision to the seventh is, that the seventh tells of God's punishment on individual sinners; this, on the whole people, when the iniquity of the whole is full.

This is their *resemblance*, as we say, *their look*,[6] i.e. the *look*, appearance, of the inhabitants *in all the land.*[7] This,

[1] S. Luke xix. 44. [2] Lap. [3] ii. 3.
[4] Gen. xv. 16. [5] Theod.

[6] עַיִן our *look*, as in Lev. xiii. 55, *and the leprosy hath not changed* עֵינוֹ *its look*; Nu. xi. 7, of the manna, *its look* (עֵינוֹ) *was like the look* (כְּעֵין) *of bdellium*; Ezek. x. 9, *the appearance of the wheels was like the look* (כְּעֵין) *of stone of Tarshish.* Add Ez. i. 4, 7, 16, 27, and Dan. x. 6, *like the look* (כְּעֵין) *of polished brass.*

[7] The ם relates to the persons, implied though not ex-

an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

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then, being the condition of the people of the land, at the time to which the vision relates, the symbolical carrying away of the full measure of sin cannot be its forgiveness, since there was no repentance but the taking away of the sin with the sinner. "The Lord of all is good and loving to mankind; for He is patient towards sinners and endures transgressors, waiting for the repentance of each; but if one perseveres long in iniquity, and come to the term of the endurance allowed, it remains that he should be subjected to punishment, and there is no account of this long forbearance, nor can he be exempt from judgment proportioned to what he has done. So then Christ says to the Jewish people, rushing with unbridled frenzy to all strange excess, *Fill ye up the measure of your fathers.*[1] The measure then, which was seen, pointed to the filling up of the measure of the transgression of the people against Himself."[2] "The angel bids him behold the sins of the people Israel, heaped together in a perfect measure, and the transgression of all fulfilled—that the sins, which escaped notice, one by one, might, when collected together, be laid open to the eyes of all, and Israel might go forth from its place, and it might be shown to all what she was in her own land."[3] "I think the Lord alluded to the words of the Prophet, as though He would say, *Fill up the measure of sins* which your fathers began of old, as it is in Zechariah, i.e. ye will soon fill it;

pressed in the בְּכָל הָאָרֶץ, as in Ps. lxv. 9, *thou preparest* דְּגָנָם *their corn;* xxxix. 6, *he heapeth up and knoweth not,* אֹסְפָם *who gathereth them;* Eccl. v. 18, *to see good* (בְּכָל עֲמָלוֹ) *in all his labour;* ib. vii. 1, *better is the day of death than the day* הַוָּלְדוֹ *of his birth;* Hag. i. 6, lit. *to clothe, yet not for warmth* לוֹ, *to him.* Ew. Lehrb. n. 294, l. p. 754, ed. 8.

[1] S. Matt. xxiii. 32. [2] S. Cyr. [3] S. Jer.

7 And, behold, there was lifted up a * talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

* Or, *weighty piece.*

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for ye so haste to do evil, that ye will soon fill it to the utmost."[1]

7. *And, behold, there was lifted up a talent of lead*, the heaviest Hebrew weight, elsewhere of gold or silver; the golden talent weighing 1,300,000 grains; the silver, 660,000; here, being lead, it is obviously an undefined mass, though circular,[2] corresponding to the ephah. The ephah too was the largest Hebrew measure, whose compass cannot now, with certainty, be ascertained.[3] Both probably were, in the vision, ideal. "Holy Scripture calleth the punishment of sin, *lead*, as being by nature heavy. This the divine David teacheth us, *mine iniquities are gone over my head: as an heavy burden, they are too heavy for me.*[4] The divine Zechariah seeth sin under the image of a woman; for most evils are engendered by luxury. But he seeth the punishment, like most heavy lead, lying upon the mouth of iniquity, according to a Psalm, [5]*All iniquity shall stop her mouth.*"[6] "Iniquity, as with a talent of lead, weighs down the conscience."[7]

This is a woman, lit. *one woman*, all sin being concentrated and personified in one, as he goes on to speak of her as *the*,

[1] Rib. [2] According to its etymology.

[3] It is thought that Josephus (Ant. 15, 9, 2) put the μέδιμνος by mistake for the μετρητής, which is three-quarters of the μέδιμνος; the μετρητής holding nine of our gallons, the μέδιμνος twelve. The ephah was probably an Egyptian measure, since the LXX substitute οἰφί, &c., corresponding to the Egyptian word for "measure," and ephah has no Semitic etymology.

[4] Ps. xxxviii. 4. [5] Ib. cvii. 42. [6] Theod.

[7] S. Ambr. in Ps. 35, n. 9, Opp. i. 769.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind

personified, *wickedness*.[1] The *sitting* may represent her abiding tranquil condition in her sins, according to the climax in the first Psalm, *and hath not sat in the seat of the scornful;*[2] and, *thou sittest and speakest against thy brother;*[3] "not standing as by the way, but sitting, as if of set purpose, of wont and habit."[4] "Whoso hath peace in sins is not far from lying down in them, so that, oppressed by a spirit of slumber, he neither sees light, nor feels any blow, but is kept down by the leaden talent of his obduracy."[5]

8. *And cast her into the midst of the ephah.* As yet, then, the measure was not full. "She had the lower part within the ephah, but the upper, especially the head, without. Though the Jews had slain the prophets and done many grievous things, the greatest sin of all remained to be done. But when they had crucified Christ and persecuted the Apostles and the Gospel, the measure was full; she was wholly within the ephah, no part remained without, so that the measure was filled."[6]

And he cast the weight of lead upon the mouth thereof, i.e. doubtless of the ephah; as in Genesis,[7] *a great stone was on the mouth of the well*, so that there should be no access to it.

9. *There came out two women.* It may be that there may be no symbol herein, but that he names women because it was a woman who was so carried; yet their wings were the wings of an unclean bird, strong, powerful, borne by a force

[1] הרִשׁעה, ἅπ with art. as חצדקה absolutely, only in Dan. ix. 7, *Thine, O Lord,* is הצדקה. העולה does not occur at all.

[2] Ps. i. 1. [3] Ib. l. 20. [4] Lap.
[5] Sanct. [6] Rib. [7] Gen. xxix. 2.

was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To [a] build it an house in [b] the land of Shinar: and it shall be established, and set there upon her own base.

[a] Jer. xxix. 5, 28. [b] Gen. x. 10.

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not their own; with their will, since they flew; beyond their will, since the wind was in their wings; rapidly, inexorably, irresistibly, they flew and bore the ephah between heaven and earth. No earthly power could reach or rescue it. God would not. It may be that evil spirits are symbolised, as being like to this personified human wickedness, such as snatch away the souls of the damned, who, by serving them, have become as they.

11. *To build it an house in the land of Shinar.* The name of Shinar, though strictly Babylonia, carries back to an older power than the world-empire of Babylon; which now too was destroyed. *In the land of Shinar*[1] was that first attempt to array a world-empire against God, ere mankind was yet dispersed. And so it is the apter symbol of the antitheist or Anti-Christian world, which by violence, art, falsehood, sophistry, wars against the truth. To this great world-empire it was to be removed; yet to live there, no longer cramped and confined as within an ephah, but in pomp and splendour. A house or temple was to be built for it, for its honour and glory; as Dagon[2] or Ashtaroth,[3] or Baal[4] had their houses or temples, a great idol temple, in which the god of this world should be worshipped.

And it—"the house"—*shall be established* firmly on its base,

[1] Gen. xi. 2. [2] 1 Sam. v. 2–5.
[3] Ib. xxxi. 10. [4] 2 Kings x. 23.

CHAPTER VI

1 *The vision of the four chariots.* 9 *By the crowns of Joshua is shewed the temple and kingdom of Christ the Branch.*

And I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

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like the house of God, *and it* (wickedness [1]) shall be tranquilly rested on its base, as an idol in its temple, until the end come. In the end, the belief of those of old was, that the Jews would have great share in the antagonism to Christ and His empire. At the first, they were the great enemies of the faith, and sent forth, S. Justin says,[2] those everywhere who should circulate the calumnies against Christians, which were made a ground of early persecutions. In the end, it was believed, that Anti-Christ should be from them, that they would receive him as their Christ, the last fulfilment of our Lord's words, *I am come in My Father's name and ye receive Me not; another shall come in his own name, him ye will receive.*[3]

Chap. VI. ver. 1. *Behold, four chariots going forth* "by the secret disposal of God into the theatre of the world,"[4] *from between two mountains of brass.* Both Jews [5] and Christians have seen that the four chariots relate to the same four

[1] The subjects are marked by the genders; בית being masc., רשעה fem.

[2] S. Just. Dial. n. 17 (n. 91, Oxf. Tr.), and n. 108, p. 205. Eusebius quotes the first passage, H. E. iv. 18, and repeats the statement on Isa. xviii.

[3] S. John v. 43. [4] Alb.

[5] Saadiah in Kim., Kim., Rashi, the Jews in the time of S. Jerome. Jon. paraphrases vi. 5, "four kingdoms."

2 In the first chariot *were* [a] red horses; and in the second chariot [b] black horses;

3 And in the third chariot [c] white horses; and in the fourth chariot grisled and * bay horses.

[a] Zech. i. 8; Rev. vi. 4. [b] Rev. vi. 5.
[c] Ib. vi. 2. * Or, *strong*.

empires, as the visions in Daniel. "*The* two mountains." It may be that the imagery is from the two mountains on either side of the valley of Jehoshaphat, which Joel had spoken of as the place of God's judgment,[1] and Zechariah afterwards.[2] It may then picture that the judgments go forth from God. Anyhow, the powers, symbolised by the four chariots, are pictured as closed in on either side by these mountains, strong as brass, unsurmountable, undecaying, "that they should not go forth to other lands to conquer, until the time should come, fixed by the counsels of God, when the gates should be opened for their going forth."[3] The mountains of brass may signify the height of the Divine wisdom ordering this, and the sublimity of the power which putteth them in operation; as the Psalmist says, *Thy righteousnesses are like the mountains of God*.[4]

2, 3. The symbol is different from that in the first vision. There,[5] they were horses only, with their riders, to go to and fro to inquire; here they are war-chariots with their horses, to execute God's judgments, each in their turn. In the first vision also, there is not the characteristic fourfold division, which reminds of the four world-empires of Daniel;[6] after which, in both prophets, is the mention of the kingdom of Christ. Even if the *grisled* horses be the same as the *speckled* of the first vision, *the black horses* are wanting there, as well as the succession, in which they go forth. The only resemblance is, that there are horses of divers colours, two of which, red and white, are the same.

[1] Joel iii. 2. [2] Zech. xiv. 4. [3] Rib.
[4] Ps. xxxvi. 6. [5] i. 8. [6] Dan. ii.

4 Then I answered [a] and said unto the angel that talked with me, What *are* these, my lord ?

5 And the angel answered and said unto me, [b]These *are* the four *spirits of the heavens, which go forth from [c]standing before the Lord of all the earth.

[a] Zech. v. 10. [b] Ps. civ. 4; Heb. i. 7, 14. * Or, *winds.*
[c] 1 Kings xxii. 19; Dan. vii. 10; Zech. iv. 14; Luke i. 19.

The symbol of the fourth empire, *grizzled, strong*,[1] remarkably corresponds with the strength and mingled character of the fourth empire in Daniel.

5. *These are the four spirits of the heavens.* They cannot be literal winds: for spirits, not winds, *stand before God*, as His servants, as in Job, *the sons of God came to present them-*

[1] The guess of Abulwalid and Kimchi that אמין might be i.q., חָמוּץ *bright red*, Isa. lxiii. 1, is at variance with the whole use of the Hebrew root, which occurs forty times in the verb, אָמַץ; seven times in the adj. אַמִּיץ; and once each in אָמוּץ, אַמְצָה, מַאֲמָץ, besides the proper names אֲמַצְיָה, of two persons, אֲמַצְיָה, of four persons. The Arab. ומצ, which Eichhorn and Henderson compare, is no name of a colour, but is used apparently of the "slight summer lightning." The ground with some was, that the word is united with names of colours; with Ewald, to replace the red horses, on which the prophet is silent. See "Daniel the Prophet," p. 360. The single case too, in which ח and א are supposed to be interchanged in Heb., is that a proper name תַּחְרֵעַ 1 Chron. ix. 41, is written תַּאְרֵעַ ib. viii. 35, but the pronunciation of proper names varies in all languages. See "Daniel the Prophet," p. 405. Fürst's instances (Handwört, p. 368) are conjectures of his own. Within Arabic, אַתִּי, i.q., חַתִּי; אֹרְמֹ i.q., חֹרְמֹ; ארם i.q., חַרְתַ; (Eichh. in Ges. Thes. p. 2) are without authority; אבס is not owned by Lane; else, if it means "imprisoned," it would be a softer pronunciation of חָבַס in this one sense; אצר and חצר are perhaps from the same biliteral root.

6 The black horses which *are* therein go forth into [a] the north country; and the white go forth after

[a] Jer. i. 14.

selves before the Lord.[1] This they did, "for these four kingdoms did nothing without the will of God." [2] Zechariah sums up in one, what former prophets had said separately of the Assyrian, the Babylonian, Egyptian, Persian. *O Assyria, the rod of Mine anger—I will send him against an ungodly nation, and against the people of My wrath I will give him a charge.*[3] *I will send and take all the families of the north, and Nebuchadnezzar, the king of Babylon, My servant, and will bring them against this land.*[4] *The Lord shall hiss for the fly, that is in the uttermost part of Egypt, and for the bee that is in the land of Assyria, and they shall come, and shall rest, all of them, in the desolate valleys.*[5] *I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and shall set every one his throne at the entering of the gates of Jerusalem.*[6] Whatever the human impulse or the human means, all *stand before the Lord of the whole earth,* ministering to *His* will, Whose are all things, the Judge of all, Who withholdeth the chastisement till the iniquity is full, and then, through man's injustice, executes His own just judgment. "He says that they went forth from where they had stood before the Lord of the whole earth, to show that their power had been obtained by the counsel of God, that they might serve His will. For no empire was ever set up on earth without the mind, counsel, and power of God. He exalts the humble and obscure, He prostrates the lofty, who trust overmuch in themselves, arms one against the other, so that no fraud or pride shall be without punishment." [7]

6. *The black horses which are therein go forth,* lit. *That chariot wherein the black horses are, these go forth.* "Most

[1] Job i. 6; ii. 1. The same idiom התיצב על.
[2] S. Jer. [3] Isa. x. 5, 6. [4] Jer. xxv. 9.
[5] Isa. vii. 18, 19. [6] Jer. i. 15. [7] Osor.

them; and the grisled go forth toward the south country.

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suitably is the first chariot, wherein the red horses were, passed over, and what the second, third, fourth did is described. For when the Prophet related this, the Babylonian empire had passed, and the power of the Medes possessed all Asia."[1] Red, as the colour of blood, represented Babylon as sanguinary; as it is said in the Revelation, *There went out another horse, red, and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another, and there was given him a sharp sword.*[2] *The black* were to go forth to the North country, the ancient title of Babylon. For Babylon, though taken, was far from being broken. They had probably been betrayed through the weakness of their kings. Their resistance, in the first carefully prepared [3] revolt against Darius, was more courageous than that against Cyrus; and more desperate.[4] Since probably more Jews remained in it than returned to their own country, what was to befall it had a special interest for them. They had already been warned in the third vision [5] to escape from it. The colour *black* doubtless symbolises the heavy lot, inflicted by the Medo-Persians; as in the Revelation it is said, *The sun became black as sackcloth of hair;* [6] and to the beast in Daniel's vision which corresponded with it, [7] it was *said, Arise, devour much flesh;* and in the Revelation,[8] *he that sat on the black horse* was the angel charged with the infliction of famine. Of the Medes, Isaiah had said,[9] *I will stir up the Medes against them* [Babylon], *which shall not regard silver; and gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.*

[1] S. Jer. [2] Rev. vi. 4. [3] Herod. iii. 150.
[4] See Daniel the Prophet, pp. 129, 130, ed. 2.
[5] ii. 7. [6] Rev. vi. 12. [7] Dan. vii. 5.
[8] Rev. vi. 5, 6. [9] Isa. xiii. 17, 18.

7 And the bay went forth, and sought to go that they might [a]walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

[a] Gen. xiii. 17; Zech. i. 10.

The white went forth after them: for the Greek empire occupied the same portion of the earth as the Persian. White is a symbol of joy, gladness,[1] victory,[2] perhaps also, from its relation to light, of acute intelligence. It may relate too to the benevolence of Alexander to the Jewish nation. "Alexander used such clemency to the conquered, that it seemed as though he might be called rather the founder than the destroyer of the nations whom he subdued."[3]

And the grizzled, the Romans in their mingled character, so prominent in the fourth empire of Daniel,[4] *go forth* to the south country, i.e. Egypt; as Daniel speaks of *the ships of Chittim*[5] and the intervention of the Romans first in regard to the expulsion of Antiochus Epiphanes from Egypt; in Egypt also, the last enduring kingdom of any successor of Alexander, that of the Ptolemies, expired. "Thirty years afterwards, the Son of God was to bring light to the earth. The Prophet so interweaves the prediction, that from the series of the four kingdoms it is brought to the Birth of the Eternal King."[6]

7. *And the strong went forth and sought to go, that they might walk to and fro through the earth.* The mention of their strength corresponds to the extent of the power and commission, for which they asked, to *go to and fro,* up and down, at their will, unhindered, through the whole earth. The Babylonian empire held Egypt only out of Asia; the Persian was conquered in its efforts against Europe, in

[1] Eccl. ix. 8. [2] Rev. vi. 2. [3] See note 1, p. 127.
[4] Dan. ii. 41–43. [5] Ib. xi. 30.
[6] Osor. See Daniel the Prophet, pp. 142–150.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my [a] spirit in the north country.

[a] Judges viii. 3; Eccles. x. 4.

Greece; Alexander's was like a meteor, gleaming but breaking into the four: the Roman combined East and West and within large limits tranquilly.

And he said go, walk to and fro in the earth. He commanded, and they, which were before withheld, went, *and they walked to and fro*[1] *on the earth*, ordering all things at their will, under the Providence of God, whereby He gave free access to the Gospel in all their wide empire. The Greek empire being extinguished, the Romans no longer went into any given country, but superintended and governed all human things in (it is the language of the New Testament) *all the world.* "These same, the dappled and ashen grey horses were commanded to traverse the earth, and they did traverse it; for they mastered all under heaven, and ruled the whole earth, God consenting and arraying those who swayed the Roman might with this brilliant glory. For, as God, He knew beforehand the greatness of their future piety."[2]

8. *Then* God, or *the Angel of the Lord*, who speaks of what belonged to God alone, *called me* (probably "loudly"[3]) so as to command his attention to this which most immediately concerned his people.

These have quieted My spirit in the North country, or rather,

[1] The fem. תתהלכנה may have been occasioned by the symbol מרכבות v. 1, or the explanation רוחות v. 5; but since their going was consequent on the permission to go, which they asked and obtained, it must relate to the empire symbolised by the fourth chariot, not (as some) to all.

[2] S. Cyr.

[3] הזעיק, with acc. p. is used elsewhere of calling together people. Judges iv. 10, 13; 2 Sam. xx. 4, 5.

9 ¶ And the word of the LORD came unto me, saying,

have made My anger to rest[1] *on*, i.e. have carried it thither and deposited it there, made it to rest upon them, as its abode, as S. John saith of the unbelieving, *The wrath of God abideth on him.*[2] Babylon had been the final antagonist and subduer of the people of God. It had at the outset destroyed the temple of God, and carried off its vessels to adorn idol-temples. Its empire closed on that night when it triumphed over God,[3] using the vessels dedicated to Him, to the glorifying of their idols. *In that night was Belshazzar the king of the Chaldeans slain.* This final execution of God's anger upon that their destroyer was the earnest of the rest to *them;* and in this the visions pause.

9. *And the word of the Lord came to me.* The visions being closed, Zechariah marks the change by adopting the usual formula, with which the prophets authenticated, that they spake not of themselves, but by the Spirit of God. The act enjoined is a symbolic act, pointing and summing up and interpreting the visions, as some of the visions had been already expanded by fresh revelations following immediately upon them.

10. *Take of the captivity*, of that which they had brought with them.[4] *The captivity* was, in Jeremiah,[5] and Ezekiel,[6]

[1] הניח את רוחי, with ב, as Ez. v. 13, הניחותי חמתי בם, followed by בכלותי חמתי בם ib. xxiv. 13: *thou shalt not be cleansed any more, until I have made my anger to rest upon thee.* The idiom, "to cause to rest upon" a person, involves that that person is the object, on whom it abides; not that anger or spirit was quieted in him whose it was (as Kim.). רוח is "anger," Judges viii. 3; Eccl. x. 4.

[2] S. John iii. 36.

[3] Dan. v. See in Daniel the Prophet, pp. 450–453.

[4] לקח מאת, as Exod. xxv. 2; xxx. 16; xxxv. 5; Lev. vii. 34.

[5] Jer. xxviii. 6; xxix. 1, 4, 20, 31 (גָּלוּת ib. xxiv. 5; xxviii. 4; xxix. 22; xl. 1).

[6] Ezek. i. 2; iii. 11, 15; xi. 24, 25.

10 Take of *them of* the captvity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from

the title of those who had been actually carried captive and were at that moment in captivity. Ezra continues it of those who had been in captivity, though now returned from exile. Yet not without a reference to the circumstances or causes of that captivity. It is *the captivity*[1] which Sheshbazzar brings from Babylon, or Ezra subsequently;[2] the *children of the captivity*, who set themselves to build the temple of God;[3] who dedicated it and kept the passover.[4] The title is used apparently as an aggravation of sin, like that which had been chastened by that captivity.[5] Here, the term seems to imply some blame, that they remained of their own accord in this state of severance from the altar, where alone special worship of God and sacrifice could be offered. They had been removed against their will; yet, as Christians often do, acquiesced in the loss, rather than forego their temporal advantages. Still they wished to take part in the work of restoring the public worship, and so sent these men, with their contribution of gold and silver, to their brethren, who had returned; as, in the first times of the Gospel, the Christians everywhere made collections for the poor saints, who dwelt in Jerusalem. And this their imperfect zeal was instantly accepted.

And go thyself, to make the act more impressive, *on that same day*, as matter of urgency, *and thou shalt come to the house of Josiah son of Zephaniah, whither they have come from Babylon.*[6] The exiles who had brought presents for the

[1] Ezra i. 11. [2] Ib. viii. 35. [3] Ib. iv. 1.

[4] *The children of the captivity*, ib. vi. 16, 19, 20.

[5] הגולה ib. ix. 4; x. 6; בני הגולה ib. x. 7, 16; קהל הגולה ib. 8.

[6] As in 1 Kings xii. 2, אשר ברח *whither he had fled;* add Gen. xlv. 25, for the like accus. of place. Kim. renders, "who have come from Babylon" expressly including Josiah. Yet this too is an impossible construction.

Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

building of the temple, lodged, it seems, in the house of Josiah, whether they doubted or no that their presents would be accepted, since they chose Babylon, not Jerusalem for their abode. This acceptance of their gifts symbolised the incoming of those from far. It is remarkable that all five names express a relation to God. *Tobiah*, "The Lord is my good;"[1] *Yedaiah*, "God knoweth" or "careth for;" *Josiah*, "The Lord supporteth;"[2] *Zephaniah*, "The Lord hideth," and perhaps *Cheldai*, "The Lord's world."[3] They had taken religious instead of worldly names. Probably Zechariah was first to accept the offerings from the three exiles, and then to take the actual gold from the house of Josiah whither they had brought it. The pilgrims from Babylon and their host are included in one common blessing

11. *And make crowns;* or *a crown*,[4] as in Job, *I would bind it as a crown unto me*,[5] and our Lord is seen in the Revela-

[1] טוֹבִיָּהוּ. Tobias happens only to occur after the exile, (1) in Ezra ii. 60; Neh. vii. 62; (2) in Neh. ii. 10; vi. 1; (3) the Tobias here and 14; (4) Tobit and Tobias in his book.

[2] Josiah only occurs besides, as the name of the well-known king.

[3] חֶלְדַּי. The name is preserved, though obelised, in the LXX, Ἐλδαυὶ, Ἐλδαὶ; not from Aq. who has Ὀλδὰ. Jon. retains the name; the Syr. and S. Jer. Holdai (the Syr. in v. 14, also). The LXX only *παρὰ τῶν ἀρχόντων*.

[4] "Great crown," Jon.; "a crown," Syr.

[5] עטרות Job xxxi. 36. The plural form is used only in these two places, and as, or in, the proper name of four towns: (1) עֲטָרוֹת a town of the Gadites, Num. xxxii. 3, 34; (2) of Ephraim, Joshua xvi. 7, also עַטְרוֹת אַדָּר "crown of Addar," ib. xvi. 5; xviii. 13; (3) of Judah עַטְרוֹת בֵּית יוֹאָב ("crown of the house of Joab"), 1 Chron. ii. 54; and (4) and of Gad, עַטָרוֹת שׁוֹפָן (mentioned with Ataroth), Num. xxxii. 35. In all these it must needs be singular.

11 Then take silver and gold, and make [a] crowns,

[a] Exod. xxviii. 36 and xxix. 6; Lev. viii. 9; Zech. iii. 5.

tion, *On His Head were many crowns.*[1] The singular is used of *a royal crown*,[2] apparently of a festive crown;[3] and figuratively;[4] even of Almighty God Himself as a crown;[5] but nowhere of the mitre of the high-priest.

The characteristic of the act is, that *the crown* or crowns (it is not in the context said which) were placed on the head of the one high-priest, Joshua: *And thou shalt place* [*it or them*, it is not said which] *upon the head of Joshua son of Josedech the high-priest, and shalt say unto him.* If crowns were made of each material, there were two crowns. But this is not said, and the silver might have formed a circlet in the crown of gold, as, in modern times, the iron crown of Lombardy was called iron, because it had "a plate of iron in its summit, being else of gold and most precious."[6] In any case the symbolical act was completed by the placing of a royal crown upon the head of the high-priest. This, in itself, represented that He, Whom he and all other priests

[1] Rev. xix. 12. In Rev. xii. 3, the seven crowns are for the seven heads of the dragon. קְשָׁרִים is used of the one girdle, Jer. ii. 32.

[2] עטרת מלכם 2 Sam. xii. 30; 1 Chron. xx. 2; also of a king, Ps. xxi. 3; Cant. iii. 11; Jer. xiii. 18; perhaps Esther viii. 15 (coll. vi. 8), possibly Ezek. xvi. 12 (coll. 13); fig., parallel with צנוף מלוכה Isa. lxii. 3; comp. also צוד מעטירה *Tyre the crowning*, i.e. the kingmaker, in her colonies, Isa. xxiii. 8.

[3] Isa. xxviii. 1, 3; Lam. v. 16; of festive array, Ez. xxiii. 42.

[4] Job xix. 9 [plur. ib. xxxi. 36]; Prov. iv. 9; xii. 4; xiv. 24; xvi. 31; xvii. 6.

[5] Isa. xxviii. 5 is contrasted with "the crown of pride," ib. 1, 3 [all].

[6] Ceremoniale Rom. L. 1, sect. 5, in Du Cange Glossar. v. Corona Ferrea.

and set *them* upon the head of Joshua the son of Josedech the high priest;

represented, would be also our King. It is all one, then, whether the word designate one single crown, so entitled for its greatness, or one united royal crown, i.e. one crown uniting many crowns, symbolising the many kingdoms of the earth, over which our High Priest and King should rule. Either symbol, of separate crowns,[1] or a united crown,[2]

[1] Ptolemy Philadelphus, "set two crowns upon his head, the crown of Asia and of Egypt" (1 Macc. xi. 13); Artabanus, "in whom the kingdom of Parthia ended," used two diadems (Herodian Hist. vi. 2, p. 119, Bekk.); "the Emperor of Germany recieved three crowns: first, silver (at Aix) for Germany; one of iron at Monza in the Milanese or Milan (for Lombardy); that of gold in divers places" (Alberic. Index v. *Corona* in Du Cange v. Corona Imperialis), "the golden at Rome," Du Cang. Otto of Frisingen said that "Frederic received five crowns: the first at Aix for the kingdom of the Franks; a second at Ratisbon for that of Germany; a third at Pavia for the kingdom of Lombardy; the fourth at Rome for the Roman empire from Adrian IV.; the fifth of Monza for the kingdom of Italy." In our own memory, Napoleon I. having been crowned in France, was crowned with the iron crown at Monza.

[2] "The headdress of the king, on state occasions, was the crown of the upper or of the lower country, or the *pshent*, the union of the two. Every king, after the sovereignty of the Thebaid and Lower Egypt had become once more vested in the same person, put on this double crown at his coronation, and we find in the grand representation given of this ceremony at Medeenet Haboo that the principal feature of the proclamation, on his ascension to the throne, was the announcement that Remeses had put on the crown of the upper and lower country.—When crowned, the king invariably put on the two crowns at the same time, though on other occasions he was permitted to wear each separately, whether in the temple, the city, or the field of battle." Wilkinson's Ancient Egypt, iii. 351–353.

12 And speak unto him, saying, Thus speaketh

has been used in the same meaning, to symbolise as many empires as there were crowns.

On Zerubbabel no crown was placed. It would have been confusing; a seeming restoration of the kingdom, when it was not to be restored; an encouragement of the temporal hopes, which were the bane of Israel. God had foretold, that none of the race of Jehoiakim should prosper, *sitting on the throne of David, or ruling any more in Israel.* Nehemiah rejects the imputation of Sanballat,[1] *Thou hast also appointed prophets to preach of thee at Jerusalem,* There is *a king in Judah.* He answers, *There are no such things done as thou sayest; and thou feignest them out of thine own heart.* But Isaiah had foretold much of the king who should reign: Zechariah, by placing the royal crown on the head of Joshua, foreshowed that the kingdom was not to be of this world. The royal crown had been taken away in the time of Zedekiah, *Thus saith the Lord God, Remove the diadem and take away the crown; this shall not be this; exalt the low and abase the high; an overthrow, overthrow, overthrow will I make* it; *this too is not; until he come whose the right is, and I will give it.*[2]

But the Messiah, it was foretold, was to be both priest and king: *A priest after the order of Melchizedec,*[3] and *a king, set* by the Lord *upon His holy hill of Zion.*[4] The act of placing the crown on the head of Joshua the high-priest, pictured not only the union of the offices of priest and king in the person of Christ, but that He should be King, being first our High Priest. Joshua was already high-priest; being such, the kingly crown was added to him. It says in act, what S. Paul says, that *Christ Jesus, being found in fashion as a man, humbled Himself and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him.*[5]

12. The Prophet is taught to explain his own symbolic

[1] Neh. vi. 6–8. [2] Ezek. xxi. 26, 27. [3] Ps. cx. 4.
[4] Ib. ii. 6. [5] Phil. ii. 8, 9.

the LORD of hosts, saying, Behold [a] the man whose name *is* The [b] BRANCH; and he shall * grow up

[a] See Luke i. 78; John i. 45.
[b] Zech. iii. 8. * Or, *branch up from under him.*

act. *Behold the Man whose name is the Branch.*[1] "Not for

[1] The consent of the ancient Jews in interpreting "the Branch" of the Messiah is very remarkable. "R. Berachiah (about A.D. 200, Wolf. Bibl. Hebr. ii. 870) said, that 'God, blessed for ever, saith to Israel, Ye say before Me, we are become orphans and have no father; the Redeemer too, Whom I am about to make to stand from you, He shall have no father, as is said, Behold the Man Whose name is the Branch, and he shall shoot [lit. from below him] from his place; and so saith Isaiah, And he grew up like a sucker before him.'" (Bereshith Rabba on Gen. xxxvii. 22, in Martini Pug. Fid. f. 594 quoted also by a Jewish convert, Joshua Hallorki, known among us as Hieron. de S. Fide, c. Jud. i. 5., Bibl. Max. Patr. xxvi. 536. His quotation is independent of Martini, since he adds the quotation from Ps. ii. "and elsewhere, 'The Lord said unto me, Thou art my Son,'") Jon. paraphrases, "Behold a Man, Whose name is Messiah, Who shall be revealed, and shall be multiplied" (ויתרבי, by which צמח is rendered, Ps. lxxxv. 12), "and *he* shall build the temple of the Lord, and *he* shall bear glory, and he shall sit and shall rule on his throne, and he shall be a great Priest on his throne, and counsel of peace there shall be between them both." Rashi says, "He hints at the Messiah, and so paraphrases Jonathan, Behold a Man Whose name is Messiah, &c." (in Mart. p. 376. The printed edd. substitute. "And some interpret it of king Messiah"). R. Nachman observes on the force of the word man, "Man (in Num. i. 4), is not said here but of the Messiah the Son of David, as is said, 'Behold the Man, Whose name is the Branch,' Jonathan paraphrases, The Man Messiah, and so it is said, 'A man of sorrows and acquainted with grief.'" (Mart. p. 664). The Echa Rabati, f. 59, 2, and Jerus. Bereshith f. 5, 1, quote R. Joshua B. Levi (end of second cent., Wolf. B. H. ii. 842, coll. pp. 834, 841) as alleging this

out of his place, [a] and he shall build the temple of the Lord :

[a] Zech. iv. 9 ; Matt. xvi. 18 ; Eph. ii. 20, 21, 22 ; Heb. iii. 3.

himself, but for Christ, Whose name Joshua bare, and Whose Priesthood and Princedom he represented," was the crown given him. The Prophet had already foretold the Messiah, under the name of the Branch. Here he adds,

And he shall grow up out of His place,[1] lowly and of no seeming account, as God foretold by Jeremiah, *I will cause the Branch of righteousness to grow up unto David ;* [2] and Jesus Himself said, *Except a grain of wheat fall into the earth and die, it abideth alone ; but if it die, it bringeth forth much fruit.*[3]

place in proof that "Branch is a name of the Messiah," Schöttgen [ad loc.] Schöttgen quotes also the Pirke Elieser, c. 38, "God will free Israel at the end of the fourth kingdom, saying, I have put forth a germ unto you, Behold my servant the Branch." Bammidbar R. sect. 18 f. 236, 1, Tanchuma f. 68, 3. "Behold the Man, whose name is the Branch. This is the Messiah, of Whom it is said (Jer. xxiii. 5). And I will raise up unto David a righteous Branch," Midrash Mishle xix. 21 f. 57, 1, quotes, "R. Huna (third cent.) said, The name of Messiah is Branch, as in, 'Behold a man.'" Ib. After all this Kimchi says, "*Some* interpret it of king Messiah."

[1] מתחתיו as Exod. x. 23, "neither rose any from his place," מתחתיו.

[2] Jer. xxxiii. 15. This is the natural construction, (1) צמח being the common word for the shooting of plants (Gen. ii. 5 ; xli. 6, 23 ; Isa. xliv. 4 ; Ez. xvii. 6) ; the name of "the branch," having preceded is the idiomatic subject to יצמח ; (2) the impers. would have been plural, since the meaning would have been plural, *they*, i.e. many, *shall grow up ;* (3) it is unnatural to assume an impersonal, since a subject has been mentioned in the preceding clause to which it is united by ו ; and (4) it is followed by a personal verb, with that same subject for its subject.

[3] S. John xii. 24.

13 Even he shall build the temple of the LORD;

Alone He grew up before God, as a tender plant,[1] unknown of man, known to God. It is that still Divine life at Nazareth, of which we see only that one bright flash in the temple, that deep saying, understood even by Joseph and Mary; and then, *He went down with them and came to Nazareth and was subject unto them.*[2]

And he shall build the temple of the Lord. The material temple was soon to be finished, and that by Zerubbabel, to whom this had been promised,[3] not by Joshua. It was then a new temple, to be built from the foundation, of which He Himself was to be *the foundation,*[4] as He said, *On this rock I will build My Church;*[5] and *in* Him *all the building, fitly framed together, groweth unto an holy temple to the Lord.*[6] "He it is, Who built the house; for neither Solomon, nor Zerubbabel, nor Joshua son of Josedech could build a house worthy of the majesty of God. For *the most High,* S. Stephen says, *dwelleth not in temples made with hands, as saith the prophet; Heaven is My throne and earth is My footstool; what house will ye build Me, saith the Lord?*[7] For if they could have built a house for God, He would not have allowed His house to be burned and overthrown. What, then, is the house of God which Christ built? The Church, founded on faith in Him, dedicated by His Blood, stablished by the power of Divine virtue, adorned with Divine and eternal riches, wherein the Lord ever dwelleth."[8]

13. *Even He,* lit. *He Himself.*[9] The repetition shows that it is a great thing, which he affirms; *and He,* again emphatic, *He,* the same who shall build the temple of the Lord, *He shall bear the glory.* Great must be the glory, since it is affirmed of Him as of none besides, "*He* shall

[1] Isa. liii. 2. [2] See S. Luke ii. 49-51. [3] iv. 10.
[4] Isa. xxviii. 16; 1 Cor. iii. 11; Eph. ii. 20, 21.
[5] S. Matt. xvi. 18. [6] Eph. ii. 21.
[7] Acts vii. 48, 49. [8] Osor. [9] הוּא emph.

and he [a] shall bear the glory, and shall sit and rule

[a] Isa. xxii. 24.

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bear glory," "*He* should build the temple of the Lord," as none besides ever built it; *He* should *bear glory*, as none besides ever bare it, *the glory as of the Only Begotten of the Father, full of grace and truth.*[1] This word *glory* is almost always used of the special glory of God,[2] and then, although seldom, of the Majesty of those, on whom God confers majesty as His representatives, as Moses, or Joshua,[3] or *the glory of the kingdom* given to Solomon.[4] It is used also of Him, a likeness of Whom these vicegerents of God bare, in a Psalm whose language belongs (as Jews too have seen) to One more than man,[5] although also of glory given by God, either of grace or nature.[6] So in our Lord's great High Priest's prayer he says, *Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was;*[7] and prays, *that they also whom Thou hast given Me, be with Me, where I am; that they may behold My glory which Thou hast given Me.*[8] So S. Paul, applying the words of the eighth Psalm, says of our Lord, *We see Jesus, Who was made a little lower than the angels, crowned with glory and honour;*[9] and the angels and saints round the Throne say, *Worthy is the Lamb which was slain to receive power, and*

[1] S. John i. 14.

[2] הוד והדר Ps. xcvi. 6 (1 Chron. xvi. 27); civ. 1; cxi. 3; Job xl. 10, of Christ, Ps. xlv. 4; הדר כבוד הודך Ps. cxlv. 5; הוד alone, Job xxxvii. 22; Isa. xxx. 30; 1 Chron. xxix. 11; Ps. viii. 1; cxlviii. 13; Hab. iii. 3.

[3] Num. xxvii. 20. [4] 1 Chron. xxix. 25.

[5] Ps. xxi. 5. See in Schöttgen de Messia, ad loc.

[6] It is used of the inward glory given to regenerate Israel, Hosea xiv. 6; or as glorified by God, Zech. x. 3; of kingly glory, Jer. xxii. 18; Dan. xi. 21; of the inward glory of man, as such, Dan. x. 8; Prov. v. 9; or even of the horse, as the creation of God, Job xxxix. 20 [all].

[7] S. John xvii. 5. [8] Ib. xvii. 24. [9] Heb. ii. 9.

upon his throne; and [a] he shall be a priest upon

[a] Ps. cx. 4; Heb. iii. 1.

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wisdom, and strength, and honour, and glory, and blessing, and those on earth answer, *Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne and unto the Lamb for ever and ever.*[1] That glory Isaiah saw;[2] in His miracles He *manifested forth His glory,*[3] which resided in Him; in his Transfiguration, the three Apostles *saw His glory,*[4] shining out from within Him; *into* this *His glory,*[5] He told the disciples at Emmaus, *the prophets* said, that He was *to enter,* having first suffered what He suffered, *in* this *His glory* He is to *sit,* when He judges.[6] *And He shall sit and rule on His Throne.* His rule shall be, not passing but abiding, not by human might, but in peaceful majesty, as God says, *Yet have I set My king upon My holy hill of Zion,*[7] and again, *Sit Thou on My Right Hand, until I make Thine enemies Thy footstool;*[8] and the angel said to Mary, *The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.*[9]

And He shall be a priest upon His Throne. He shall be at once king and priest, as it is said, *Thou art a priest for ever after the order of Melchizedec.* When the Christ should reign, He should not cease to be our Priest. He, having *all power given to Him in heaven and in earth,* reigneth over His Church and His elect by His grace, and over the world by His power, yet *ever liveth to make intercession for us.* "Not dwelling now on what is chiefest, that *by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for*

[1] Rev. v. 12, 13. [2] S. John xii. 41. [3] Ib. ii. 11.
[4] S. Luke ix. 32. [5] Ib. xxiv. 26, add 1 S. Peter i. 11, 12.
[6] S. Matt. xix. 28; S. Luke ix. 26. [7] Ps. ii. 6.
[8] Ib. cx. 1. [9] S. Luke i. 32, 33.

Him, and He is before all things, and by Him all things consist,[1] how many crowns of glory belong to Him, One and the Same, God and Man, Christ Jesus! *He* then *will bear glory and will sit upon His throne and shall be a priest on His throne.* How just this is, it is easier to think than to express, that *He should sit and rule all things, by Whom all things were made*, and He should be *a Priest for ever*, by Whose Blood all things are reconciled. *He shall rule* then *upon His throne*, and He *shall be a priest upon His Throne*, which cannot be said of any of the saints, because it is the right of none of them, to call the throne of his rule or of his priesthood his own, but of this Only Lord and Priest, Whose majesty and throne are one and the same with the Majesty of God, as He saith, *When the Son of Man shall come in His Majesty* [*Glory*], *then shall He sit upon the throne of His Majesty* [*Glory*].[2] And what meaneth that reduplication, *and He shall rule on His Throne*, but that One and the Same, of Whom all this is said, should be, and is, King and Priest. He Who is King shall rule on His Throne, because kingdom and priesthood shall meet in One Person, and One shall occupy the double throne of kingdom and priesthood."[3] He Alone should be our King; He Alone our Saviour; He Alone the Object of our love, obedience, and adoration.

And the counsel of peace shall be between them both. The counsel of peace is not merely *peace*, as S. Jerome seems to interpret: "He is both king and priest, and shall sit both on the royal and sacerdotal throne, and there shall be peaceful counsel between both, so that neither should the royal eminence depress the dignity of the priesthood, nor the dignity of the priesthood the royal eminency, but both should be consistent in the glory of the One Lord Jesus." For had this been all, the simple idiom, *there shall be peace between them*, would have been used here, as elsewhere.[4] But *counsel of peace*, must, according to the

[1] Col. i. 16, 17. [2] S. Matt. xxv. 31. [3] Rup.
[4] Judges iv. 17; 1 Sam. vii. 14; 1 Kings v. 12.

his throne: and the counsel of peace shall be between them both.

like idioms,[1] signify "a *counsel* devising or procuring *peace*" for some other than those who counsel thereon. We have the idiom itself, *counsellors of peace.*[2]

They twain might be said of things:[3] but things are naturally not said to *counsel*, so that the meaning should be, that the thrones of the priests and of the Branch should counsel For the throne is in each case merely subordinate. It is not as we might say, "the See of Rome," or "of Constantinople," or "of Canterbury," meaning the successive Bishops. It is simply the material throne, on which He sits. Nor is anything said of any throne of a priest, nor had a priest any throne. His office was *to stand before the Lord*,[4] his intercessorial office to *offer gifts and sacrifices for sin.*[5] To *offer up sacrifice, first for his own sins and then for the people's*,[6] was his special office and honour. There are then not two thrones. One sits on His Throne, as King and Priest. It seems only to remain, that the *counsel of peace* should be between Jesus and the Father; as S. Jerome says, "I read in the book of some, that this, *there shall be a peaceful counsel between the two*, is referred to the Father and the Son, because He *came to do not His own will, but the Will of the Father*,[7] and *the Father is in the Son, and the Son in the Father.*"[8] In Christ all is perfect harmony.

[1] The verbal noun retaining the active force of the verb, as היועצים עֲצַת רָע Ez. xi. 2, as in the verb יעצת בֹּשֶׁת לביתך Hab. ii. 10; נָדִיב נְדִיבוֹת יָעָץ, הוא זְמוֹת יָעָץ, Isa. xxxii. 7; ib. 8.

[2] Prov. xii. 20.

[3] שׁניהם is used of things, throughout Num. vii., of the offerings of the princes of the twelve tribes; also Exod. xxvi. 24; xxxvi. 29; Deut. xxiii. 18; Prov. xx. 10; xxvii. 3; Eccl. xi. 6; but not with any verb implying action.

[4] See p. 82, n. 7. [5] Heb. v. 1; ix. 9.

[6] Ib. vii. 27. [7] S. John v. 30; vi. 38. [8] Ib. xiv. 10.

14 And the crowns shall be to Helem, and to

There is a counsel of peace between Him and the Father, Whose temple He builds. The Will of the Father and the Son is one. Both had one Will of love towards us, the salvation of the world, bringing forth peace through our redemption. God the Father *so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life;*[1] and God the Son *is our peace, Who hath made both one, that He might reconcile both unto God in one body by the Cross, and came and preached peace to them which were afar off and to them that were nigh.*[2] Others seem to me less naturally to interpret it of Christ in His two offices. "There shall be the counsel of peace between them, the ruler and the priest, not that Christ is divided, but that those two princedoms, which were hitherto divided (the priest and the king being different persons) should be united in the One Christ. *Between these two* princedoms, being inseparably joined in one, shall be the *counsel of peace,* because through that union we have peace; and through Him[3] *it pleased* the Father to *reconcile all things unto Himself,* and *that all things should be brought to peace through the Blood of His cross, whether things in earth or things in heaven.*"[4]

14. *And the crowns shall be to Helem.* There is no ground apparent to us, why the name *Helem* appears instead of *Holdai,*[5] or *Hen* for *Josiah:* yet the same person must have

[1] S. John iii. 16. [2] Eph. ii. 14, 16, 17.
[3] Col. i. 19, 20. [4] Rup.

[5] All MSS. and the Versions (except the Syr. which repeats here the names of v. 10) have or imply the names *Helem* and *Hen.* Aq. and Jon. have the names *Helem* here; Symm. translated it as *Holem,* τῷ ὁρῶντι ἐνύπνια. The LXX render the names common to both verses by the same words (τῶν χρησίμων αὐτῆς, τῶν ἐπεγνωκότων αὐτὴν), but use different words for *Holdai* and *Helem;* for *Holdai* (v. 10) ἀρχόντων; for *Helem,* τοῖς ὑπομένουσι, as if יחילים. (The

Tobijah, and to Jedaiah, and to Hen the son of

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been called both Hen *and* Josiah, since the father's name is the same in both places. They cannot both be intended as explanations of the former names, since *Helem* stands insulated in Hebrew, its meaning conjectural.[1] Perhaps, then, they were the own names of the individuals, and the names compounded with the name of *God*, honourable names which they had taken.

For a memorial in the temple of the Lord. They brought a passing gift, but it should be for a lasting memorial in their behalf. It is a renewal of the well-known term of the law.[2] The *two stones*, engraven with the names of the children of Israel, *upon the shoulders of the Ephod*, were to the end, that *Aaron* should *bear their names before the Lord upon*

proper name יחלאל is, in Gen. xlvi. 14, the third son of Zabulon, the patronymic יחלאלי, Num. xxvi. 26, and the adj. יחיל Lam. iii. 26.) The Jews in S. Jerome's time identified the three with Ananias, Azarias, and Misael, and *Hen*, "grace," with Daniel.

[1] In Syr. the central meaning of חלד seems to be "crept," hence used of a "cancer" or a "mole." Neither חלדי nor חלם signify "strong." חלד is rather used of "the world" as "fleeting." חָלַד Arab. is perhaps originally "lingered," hence was "slow in becoming grey," "lingered," abode in a place ever, "everlastingly," *in heaven or hell.* It is not used of strength. חלם is used of "good condition" of an animal, Job xxxix. 4 (as in Arab.); in Hif. is "restored one to health" (Isa. xxxviii. 16), as Syr. in Ethp. In Syr. חלים is used of *recovered* health, S. Mark v. 34; S. John v. 11; Acts iv. 10; as opposed to sickness, S. Mark ii. 17; or sound *healthy* words, S. John vi. 63; 2 Tim. i. 13. In Arab. חלם conj. i. is "dreamt"; ii. "was kind, forbearing,"; v. "became fat" (of animals). Other senses are derived from dreaming.

[2] זִכָּרוֹן.

Zephaniah, [a] for a memorial in the temple of the LORD.

[a] Exod. xii. 14; Mark xiv. 9.

his two shoulders for a memorial;[1] *continually,* it is added of the *breastplate with its twelve precious stones;*[2] *the atonement money of the children of Israel* was to be *appointed for the service of the tabernacle of the congregation, that it may be a memorial for the children of Israel before the Lord, to make atonement for* their *souls;*[3] *to make an atonement for* their *souls before the Lord.* They were to *blow with the trumpets over* their *burnt-offerings, and over the sacrifice of* their *peace-offerings,* that *they may be to you for a memorial before your God.*[4] When Midian had been smitten before Israel, and not one of Israel had been slain, they brought all the gold which had accrued to them, and *Moses and Eleazar took the gold, and brought it into the tabernacle, a memorial for the children of Israel before the Lord.*[5] So the angel said to Cornelius, *Thy prayers and thy alms are come up for a memorial before God.*[6] "This is what we look for, that to all the saints and friends of God, whom these signify, those crowns which they made of their gold and silver for the Lord Jesus, shall be an everlasting memorial in that heavenly temple of the Lord."[7] The tradition of the Jews, that this was literally observed,[8] can hardly be without foundation. "These their offerings shall be for grace to those who dedicated them and an occasion of doxology. For the piety of princes becomes to the rest a path to the love of God. But when Christ is crowned by us, then shall also the multitude of the Gentiles haste to the knowledge of Him."[9]

[1] Exod. xxxvii. 12, 29; xxxix. 7.
[2] Ib. xxviii. 29. [3] Ib. xxx. 16. [4] Num. x. 10.
[5] Ib. xxxi. 50, 54. [6] Acts x. 4, 31. [7] Rup.
[8] "The crowns were hung in windows in the height of the temple," as we learn from the tract Middot, a. f. 36; Rashi, ad loc.
[9] S. Cyr.

15 And [a] they *that are* far off shall come and build in the temple of the LORD and [b] ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

[a] Isa. lvii. 19 and lx. 10; Eph. ii. 13, 19.
[b] Zech. ii. 9 and iv. 9.

15. *And they who are far off shall come.* They who came from Babylon with offerings to God, became types of the Gentiles, of whom the Apostle says, *Now in Christ Jesus ye who sometimes were far off have become nigh through the blood of Christ;*[1] and, *He came and preached peace to you which were far off and to them that were nigh;*[2] and *The promise is to you and to your children, and to all that are far off, as many as the Lord our God shall call.*[3]

And build in, or *upon, the temple of the Lord*,[4] not "build it" for it was to be built by *the Branch*, but *build on*, labour on, it. It was a building, which should continually be enlarged; of which S. Paul says, *I, as a wise master-builder, according to the grace given unto me, laid the foundation, and another buildeth thereon; let every man take heed how he buildeth thereupon.*[5] "What shall they build? Themselves, compacting themselves with the saints, and joining together in faith to oneness with those of Israel, Jesus Christ Himself being the head corner-stone and uniting together in harmony through Himself, what was of old divided. For He united *the two peoples into one new man, making peace, and reconciling in His own Body all things unto the Father*,[6] which being accomplished, we shall own the truth of the holy prophets, and know clearly that it was God who spake in them and declared to us beforehand the mystery of Christ."[7]

[1] Eph. ii. 13. [2] Ib. ii. 17. [3] Acts ii. 39.
[4] בנה ב. Neh. iv. 10, 17. [5] 1 Cor. iii. 10.
[6] Eph. ii. 15, 16. [7] S. Cyr.

CHAPTER VII

1 *The captives enquire of fasting.* 4 *Zechariah reproveth their fasting.* 8 *Sin the cause of their captivity.*

AND it came to pass in the fourth year of king

And this *shall be;* not as though the coming of Christ depended upon their faithfulness, but their share in it. *Ye shall know* (he had said) *that the Lord of hosts hath sent me unto you;* but whether this knowledge should reach to individuals depends upon their obedience and their willingness to know; *it shall be,* [1] *if ye will diligently obey the voice of the Lord your God.* For *none of the wicked,* Daniel says,[2] *shall understand;* and Hosea, *Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them and the transgressors shall stumble at them;* [3] and the wise man, *He that keepeth the law of the Lord getteth the understanding thereof.*[4] So our Lord said, *If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of Myself;* [5] *He that is of God heareth God's words: ye therefore hear them not, because ye are not of God:* [6] *Every one that is of the truth heareth My voice.*[7] "Because he had said, *And ye shall know that the Lord hath sent me unto you,* he warns them, that the fruit of that coming will reach to those only, who should hear God and with ardent mind join themselves to His name. *For as many as believed in Him were made sons of God;* but the rest *were cast into outer darkness.* But *they* receive Christ, who hear His voice and do not refuse His rule. For He *was made the cause of eternal salvation to all who obey Him.*" [8]

[1] So Marck.
[2] Dan. xii. 10.
[3] Hosea xiv. 9.
[4] Ecclus. xxi. 11.
[5] S. John vii. 17.
[6] Ib. viii. 47.
[7] Ib. xviii. 37.
[8] Osor.

Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God

CHAP. VII. ver. 1. *In the fourth year of Darius.* Two years after the series of visions, shown to him, and two years before the completion of the temple. Chisleu being December, it was the end of 518 B.C.

2. *When they had sent unto the house of God.* Rather, *And Bethel sent*—i.e. the inhabitants of Bethel sent. *The house of God* is nowhere in Holy Scripture called Bethel. Bethel is always the name of the place.[1] The *house of God* is designated by historians, psalmists, prophets, by the name, *Beth-elohim*, more commonly *Beth-Ha-elohim, the God;* or *of the Lord*, YHVH.[2] Zechariah and Haggai use these names. It is not likely that the name, Beth-el, should have first been given to the house of God, when it had been desecrated by the idolatries of Jeroboam. Bethel also is, in the

[1] The LXX, Jon., Syr. render in the accusative, *to Bethel.* The Vulg. alone has "ad domum Dei."

[2] Although בית is used alike of the "tent" and the "house," it is used but little of the "house of God" before Solomon's temple; בית יי Exod. xxiii. 19; xxxiv. 26; Deut. xxiii. 18; Joshua vi. 24; Judges xix. 18; 1 Sam. i. 7, 24; iii. 15; 2 Sam. xii. 20; בית האלהים Judges xviii. 31. Subsequently בית יי occurs in the books of Kings seventy-three times; in the Chronicles, ninety-two; in the Psalms, seven; in Isaiah, six; in Jeremiah, thirty-two; in Lam., one; Ezek., six; Hosea, two; Joel, three; Micah, one; Haggai, two; Zechariah, five; Ezra, seven—in all, 246. בית אלהים occurs Gen. xxviii. 17, 22; in two of David's Psalms (Ps. lii. 8; lv. 14); once in the Chronicles, 2 Chron. xxxiv. 9—in all, five; and בית האלהים in Eccl. iv. 17; in Chronicles, thirty-three times (intermingled with בית יי); Daniel i. 2; Ezra, seven times; Nehemiah, eight times—in all, fifty.

Hebrew order of the words, naturally the subject.[1] Nor is there any reason why they should have sent to Bethel, since they sought an answer from God. For it would be forced to say that they sent to Bethel, in order that those at Bethel should send to Jerusalem; which is not said. It were unnatural also that the name of the sender should not have been mentioned, when the names of persons inferior, because sent, are recorded.[2] Bethel, in Nehemiah's time,[3] was one of the chief places of Benjamin. *Two hundred twenty and three* of *the men of Bethel and Ai*[4] had returned with Zerubbabel. The answer being to *the people of the land*, such were doubtless the inquirers, not those still in Babylon. The answer shows that the question was not religious, though put as matter of religion. It is remarkable that, whereas in the case of those who brought presents from Babylon, the names express some relation to God, these names are singularly, the one of a parricide son of Sennacherib,[5] and of one, chief among the King of Babylon's

[1] So Ibn Ezra, although regarding Bethel as the name of a man, who sent the others. Rashi and S. Jerome's Hebrew instructors made Shareser and Regemmelech the senders. Rashi says that they sent to their kinsmen in Bethel, that these should come to *entreat the face of God* at Jerusalem. S. Jerome's teachers said more naturally, that "Shareser and Regemmelech sent to the house of God"; only "Bethel" is not so used, and the theory that they "were Persian officers of Darius fearing God," is inconsistent with the question as to a Jewish political fast of long standing. The interposition of the place whither they were sent, between the verb and the subject, without any mark that it is not the subject, would be unnatural. The E.V. follows Kimchi, taking וישלח as impersonal. But here it is a formal message from some definite person or persons. In Gen. xlviii. 1, ויאמר ליעקב is altogether like our "one told Jacob." In Esther ix. 30, the subject is probably Mordecai, mentioned v. 29.

[2] Abarbanel notices this difficulty.

[3] Neh. xi. 31.

[4] Ezra ii. 28.

[5] Isa. xxxvii. 38; 2 Kings xix. 37.

Sherezer and Regem-melech, and their men, * to pray before the LORD,

* Heb. *to intreat the face of the* LORD; 1 Sam. xiii. 12; Zech. viii. 21.

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princes;[1] the other probably a secular name, "the king's friend."[2]

"I do not see why under the name of Bethel, the city so called is not understood. For since Jerusalem was not yet fortified, the Jews chose them sites in various places, where they should be less harassed. All hatred was concentrated on that city, which the neighbours wished not to be restored to its former greatness. Other cities they did not so molest. Bethel, then, i.e. the assembly of the city, sent messengers to Jerusalem to offer sacrifices to God and consult the wise there."[3]

2. *To entreat the face of the Lord.* They wished, it seems (so to speak), to ingratiate themselves with God with an account of their past self-humiliation, on the day when the house of God was burned by Nebuchadnezzar. In regard to God, the word is always used of entreating Him by earnest prayer.[4]

[1] Nergal-Shar-ezer, "Nergal preserve the prince," Jer. xxxix. 3, 13, *νεριγλισσάρ*. The omission of the name of the idol left it less openly idolatrous, but retained the prayer originally idolatrous.

[2] רֶגֶם occurs as a proper name, 1 Chron. ii. 47. The Kamoos and Fasee say that the Arab. رَغَمٌ is "friend" [see Lane], and though this meaning is wholly insulated from the rest of the root, their authority is, of course, decisive.

[3] Osor.

[4] The explanation of the idiom, *stroked the face of*, in regard to which critics have so descanted about anthropomorphisms, is altogether imaginary. The phrase occurs, in all, thirteen times in regard to God; three of these are in Zechariah, here, and viii. 21, 22; and besides Exod. xxxii. 11; 1 Sam. xiii. 12; 1 Kings xiii. 6 (*bis*); 2 Kings xiii. 4; Jer. xxvi. 19; Dan. ix.

3 *And* to [a] speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in [b] the fifth month, separating myself, as I have done these so many years ?

[a] Deut. xvii. 9, 10, 11 and xxxiii. 10; Mal. ii. 7.
[b] Jer. lii. 12; Zech. viii. 19.

3. *Should I weep in the fifth month, separating myself? In the fifth month,* from the seventh to the tenth day, Jerusalem was in flames, fired by Nebuchadnezzar. *He burnt the house of the Lord, and the king's house, and all the houses of Jerusalem and every great man's house he burnt with fire.*[1]

"Now since it is said that the temple is builded and we see that no cause of sorrow remaineth, answer, we pray, are we to do this or to change our sorrow into joy?"[2]

Separating myself. This seems to be added, to intensify the fast which they had kept. The Nazarite was bound to *separate himself from wine and strong drink,*[3] and so, they served themselves to the Lord, and consecrated themselves to Him.[4] These had severed themselves from food, from things pleasant, from pleasure, from sin, it may be, for the day, but not abidingly; they had not given themselves to God.

As I have done these so many years, lit. *how many.*[5] As if,

13; Ps. cxix. 58; 2 Chron. xxxiii. 12; Mal. i. 9; and all the simplest prose. Of man it occurs only three times: Ps. xlv. 12; Prov. xix. 6; Job xi. 19. In no dialect is there any trace of the meaning *lævis* or *palpo.* The Arab. חָלַא is, anyhow, used of hard friction, as to bruising collyrium, rubbing off hair from skin [tanning], striking with sword, &c. חָלָא (ult. ו) is, "sweet"; חָלִי is "adorned with jewels."

[1] 2 Kings xxv. 9; Jer. lii. 13. Jeremiah mentions *the tenth day;* the book of Kings, *the seventh.*

[2] S. Jer. [3] Num. vi. 3.

[4] Ib. 5. See on Amos ii. 11.

[5] כמה is used in exclamation, not interrogatively, here, Ps. lxxviii. 40; Job xxi. 17.

4 ¶ Then came the word of the LORD of hosts unto me, saying,

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although they knew that they were seventy years, they could not count them.

5. *Speak unto all the people of the land.* They of Bethel had spoken as one man, as Edom said to Israel, *Thou shalt not pass by me;*[1] and *The men of Israel said to the Hivite, Perhaps thou dwellest in the midst of me, and how shall I make a league with thee?*[2] God gives the answer not to them only, but to all like-minded with them, *all the people of the land*, the whole population (in our language); as Jeremiah says, *Ye and your fathers, your kings, and your princes, and all the people of the land*,[3] and, *The scribe who mustered the people of the land.*[4]

When ye fasted and that, mourning. It was no mere abstinence from food (severe as the Jewish fasts were, one unbroken abstinence from evening to evening), but with real mourning, the word being used only of mourning for the dead,[5] or, in a few instances,[6] for a very great public calamity; probably with beating on the breast.

[1] Num. xx. 18. [2] Joshua ix. 7.
[3] Jer. xliv. 21. [4] Ib. lii. 25.

[5] Gen. xxiii. 2; l. 10; 1 Sam. xxv. 1; xxviii. 3; 2 Sam. i. 12; iii. 31; xi. 26; 1 Kings xiii. 29, 30; xiv. 13, 18; Eccl. xii. 5; Jer. xvi. 4, 5, 6; xxii. 18 [*bis*]; xxv. 33; xxxiv. 5; Ezek. xxiv. 16, 23; Zech. xii. 10, 12.

[6] Isa. xxxii. 12; Joel i. 13; Micah i. 8; Jer. iv. 8; xlix. 3. In Eccl. iii. 4, it is "mourning" as opposed to רקד "bounding" for joy [all]. The noun מספד is in like way used of "mourning" for the dead, Gen. l. 10; Jer. vi. 26; Num. v. 16; Zech. xii. 10, 11, 12; for the destruction of a people or place, Jer. xlviii. 38; Ezek. xxvii. 32; Micah i. 8, 11; for imminent destruction, Amos v. 17; Esther iv. 3; or great public calamity, Jo. ii. 12; Isa. xvii. 12; In Ps. xxx. 11, it stands contrasted with a great outward expression of joy, dancing, מחול [all].

5 Speak unto all the people of the land, and to the priests, saying, When ye [a] fasted and mourned in the fifth [b] and seventh *month* [c] even those seventy years, did ye at all fast [d] unto me, *even* to me ?

[a] Isa. lviii. 5. [b] Jer. xli. 1; Zech. viii. 19.
[c] Zech. i. 12. [d] See Rom. xiv. 6.

In the seventh month. The murder of Gedaliah, *whom the king of Babylon made governor of the land,* completed the calamities of Jerusalem, in the voluntary, but prohibited exile to Egypt, for fear lest the murder should be avenged on them.[1]

Did ye at all fast unto Me, Me?[2] God emphatically rejects such fasting as theirs had been, as something, unutterably alien from Him, *to Me, Me!*[3] Yet the fasting and mourning had been real, but irreligious, like remorse for ill-deeds, which has self only for its ground. He prepares the way for His answer by correcting the error of the question. "Ye fasted to yourselves, not to Me. For ye mourned your sorrows, not your misdeeds; and your public fast was undertaken, not for My glory, but out of feeling for your own grief. But nothing can be pleasing to God which is not referred to His glory. But those things alone can be referred to His glory which are done with righteousness and devotion."[4]

6. *And when ye eat and when ye drink, is it not ye who eat and ye who drink?* Conversely now that, after your return,

[1] Jer. xli.–xliii.

[2] צמתני. The affix is almost a dative, as in Isa. xliv. 21; lxv. 5; Job xxxi. 18; and Ch. Dan. v. 6; שְׁנוֹהִי, for which שְׁנִין עלוהי, occurs ver. 9.

[3] The pronoun repeated after the affix, as in בי אני 1 Sam. xxv. 24; פנריכם אתם Num. xiv. 32; and with ברכני גם אני ,גם Gen. xxvii. 38; 2 Sam. xviii. 5; 1 Kings xxi. 19; Prov. xxiii. 15; Jer. xxv. 18; xxvii. 7.

[4] Osor.

6 And when ye did eat, and when ye did drink,
* did not ye eat *for yourselves*, and drink *for yourselves?*

7 † *Should ye* not *hear* the words which the LORD hath cried ‡ by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited [a] the south and the plain?

* Or, be *not ye they that, &c.* † Or, Are *not* these *the words.*
‡ Heb. *by the hand of, &c.* [a] Jer. xvii. 26.

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ye feast for joy, this is no religious act; ye have all the good of it, there is no thanksgiving to God. Contrary to the Apostle's saying, *Whether ye eat or drink, or whatever ye do, do all to the glory of God.*[1] "He eateth and drinketh to himself, who receiveth the nourishments of the body, which are the common gifts of the Creator, without remembering the needy. And any one fasts to himself, if he doth not give to the poor what for the time he withdraweth from himself, but keepeth it to be thereafter offered to his appetite. Hence it is said by Joel, *sanctify a fast.* For to 'sanctify a fast' is to show an abstinence worthy of God through other good deeds. Let anger cease, quarrels be hushed. For in vain is the flesh worn, if the mind is not refrained from evil pleasures, since the Lord says by the Prophet, [2] *Behold, in the day of your fast ye find pleasure. Behold, ye fast for strife and debate, &c.*"[3]

7. Should ye *not* hear *the words*, or, Know ye *not the words?* The verb is presupposed in the emphatic question, as in, *Shall I, the blood of these men?*[4] David omits the word "drink" for abhorrence.

[1] 1 Cor. x. 31. [2] Isa. lviii. 3, 4.
[3] S. Greg. in Evang. Hom. 16, n. 6; Opp. i. 1495.
[4] 2 Sam. xxiii. 17.

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, [a] * Execute true judgment, and shew mercy and compassions every man to his brother :

[a] Isa. lviii. 6, 7; Jer. vii. 23; Micah vi. 8; Zech. viii. 16; Matt. xxiii. 23.

* Heb. *Judge judgment of truth.*

By the former prophets Isaiah and Jeremiah,[1] *when Jerusalem was dwelling abidingly,*[2] *at ease,* as the whole world then was, except herself, *and the south and the low-country,* both belonging to Judah, *were inhabited.* The restoration then was still very incomplete, since he contrasts their *then* condition with the present, as inhabited or no. *The mountain, the south, and the low country,* known still by its name of Sephēla to Greeks,[3] made up the territory of Judah.[4]

8. Instead of quoting the former prophets, Zechariah gives the substance of their exhortations, as renewed to himself.

9. *Thus spake the Lord,* i.e. through the former prophets, for he goes on to speak of their rejection in the past. *Execute true judgment.* He retains the words of Ezekiel.[5] The injunction itself runs throughout the prophets.[6] *Shew*

[1] Isa. lviii. 4; Jer. xiv. 12. Since Isaiah's is the chief passage and Jeremiah's scarcely more than allusive, Zechariah, just after the captivity, knew that the prophecy Isa. lviii. was Isaiah's, not by a prophet after the captivity.

[2] בהיות—ישבת ושלוה as i. 11, ישבת ושקטת; the *state* of ease is conveyed by the היה with the act. partic.

[3] 1 Macc. xii. 38. "It is still called Sephēla," Eus. Onom.

[4] Joshua x. 40; Judges i. 9; Jer. xvii. 26; xxxii. 44; xxxiii. 13.

[5] מִשְׁפַּט אמת occurs besides in Ezek. xviii. 8, only. In Deut. xvi. 18, occurs משפט צדק.

[6] As Isa. i. 17, 23; lviii. 6, 7; Jer. vii. 5; Ezek. xviii. 8; Hosea xii. 6, &c.

10 And [a] oppress not the widow, nor the fatherless, the stranger, nor the poor; [b] and let none of you imagine evil against his brother in your heart.

[a] Exod. xxii. 21, 22; Deut. xxiv. 17; Isa. i. 17; Jer. v. 28.
[b] Ps. xxxvi. 4; Micah ii. 1; Zech. viii. 17.

mercy, i.e. tender love, to all; *compassion*, to the unhappy. Omit no act of love, God so loves the loving. "Like S. Paul to the Romans,[1] he names only the duties to the neighbour, but understands what relates to God. For the love of our neighbour presupposes the love of God, from which it springs."[2] "After strictness of justice, let mercy to all follow, and specially to brethren, of the same blood and of one faith. Brother and neighbour we ought to account the whole human race, since we are all born of one parent, or those who are of the household of faith, according to the parable of the Gospel,[3] which willeth us to understand by neighbour, not our kin, but all men."[4]

10. *And oppress not.* He had commanded positive acts of love; he now forbids every sort of unlove. *He that oppresseth the poor*, Solomon had said,[5] *reproacheth his Maker. The widow, the orphan, the stranger, the afflicted*, are, throughout the law, the special objects of God's care. This was the condition which God made by Jeremiah:[6] *If ye thoroughly amend your ways and your doings, if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt, then will I cause you to dwell in this place.* It was on the breach of the covenant to set their brethren free in the year of release, that God said: *I proclaim a liberty for you to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.*[7]

[1] Rom. xiii. 9. [2] Lap. [3] S. Luke x. 30 sqq.
[4] S. Jer. [5] Prov. xiv. 31.
[6] Jer. vii. 5–7. [7] Ib. xxxiv. 17.

11 But they refused to hearken, and [a] * pulled away the shoulder, and † [b] stopped their ears, that they should not hear.

[a] Neh. ix. 29; Jer. vii. 24; Hosea iv. 16.
* Heb. *they gave a backsliding shoulder.*
† Heb. *made heavy.* [b] Acts vii. 57.

And let none of you imagine, i.e. *devise*,[1] as, by Micah, God retorted the evil upon them. They *devised evil on their beds; therefore, behold, against this family do I devise an evil, from which ye shall not remove your necks.*[2]

11. *But they gave a backsliding shoulder*, like a restive animal, which would not endure the yoke, dull and stupid as the beasts: as Hosea says, *Israel slideth back like a backsliding heifer.*[3] Nehemiah confesses the same: *They gave a backsliding shoulder, and hardened their neck, and would not hear.*[4]

And made heavy their ears, fulfilling in themselves what God foretold to Isaiah would be the result of his preaching, *make their ears heavy.*[5] The heart, which will not hearken, becomes duller by the outward hearing, as S. Paul says, *The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected.*[6]

12. *Harder than adamant.* The stone, whatever it be, was hard enough to cut ineffaceable characters:[7] it was harder than flint.[8] It would cut rocks; it could not be graven itself, or receive the characters of God.

This is the last sin, obduracy, persevering impenitence,

[1] חָשַׁב [2] Micah ii. 1, 3.
[3] Hosea iv. 16. [4] Neh. ix. 29.
[5] The same words: ואזניו הכבד Isa. vi. 10; ואזניהם הכבידו Zech. [6] Heb. vi. 7, 8.
[7] Jer. xvii. 1. "The sin of Judah is written with a pen of iron, with the point of a (שָׁמִיר) diamond." E.V.
[8] Ezek. iii. 9, "As an adamant harder than flint."

12 Yea, they made their [a] hearts *as* an adamant stone, [b] lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit * by the former prophets : [c] therefore came a great wrath from the LORD of hosts.

[a] Ezek. xi. 19 and xxxvi. 26. [b] Neh. ix. 29, 30.
* Heb. *by the hand of.*
[c] 2 Chron. xxxvi. 16; Dan. ix. 11.

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which *resisted the Holy Ghost*,[1] and *did despite to the Spirit of grace*.[2] Not through infirmity, but of set purpose, they hardened themselves, lest *they should convert and be healed*.[3] They feared to trust themselves to God's word, lest He should convert them by it.

Lest they should hear the law, and the words which the Lord God sent by His Spirit by the hand of the former prophets. The Holy Ghost was the chief agent: *by His Spirit;* the inspired prophets were His instruments: *by the hand of.* Nehemiah confesses the same to God: *Thou didst protest to them by Thy Spirit by the hand of Thy prophets.*[4] Moses was one of the greatest prophets. The law then may be included, either as delivered by Moses, or as being continually enforced by all the prophets. Observe the gradations. (1) The words of God are not heard. (2) The restive shoulder is shown; men turn away, when God, by the inner motions of His Spirit or by lesser chastisements, would bring them to the yoke of obedience. "They would not bear the burden of the law, whereas they willingly bore that most heavy weight of their sins." [5] (3) Obduracy. "Their adamantine heart could be softened neither by promises nor threats." [5] Therefore nothing remained but the *great wrath*, which they had *treasured to themselves against the day of wrath.* And so Zechariah returns to that, where-

[1] Acts vii. 51. [2] Heb. x. 29. [3] Isa. vi. 10.
[4] Neh. ix. 30. [5] Osor.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so [a] they cried, and I would not hear, saith the LORD of hosts:

[a] Prov. i. 24–28; Isa. i. 15; Jer. xi. 11 and xiv. 12; Micah iii. 4.

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with his message and visions of future mercy began, the *great wrath* which fell upon their fathers.[1]

"'I sought not,' He says, 'for your tears; I enjoined not bitterness of sorrow; but what, had they been done, the calamity, for which those tears were meet, had never befallen you. What was it which I admonished you formerly by the former prophets to recall you from sin? What I bid you by Zechariah now. This I preach, admonish, testify, inculcate upon you.'"[2]

13. *And it came to pass*, i.e. this which God had said, *As He cried and they heard not, so shall they cry and I will not hear, saith the Lord of hosts.* God had often said this. "It shall be too late to cry for mercy, when it is the time of justice." So Wisdom had said by Solomon: *Then*, i.e. *when distress and anguish cometh upon them, they shall call upon Me, but I will not answer; they shall seek Me early, and they shall not find Me.*[3] So by Isaiah, *When ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of bloods.*[4] So by Hosea,[5] by Micah,[6] by Jeremiah.[7] It was one message which was verified in every day of chastisement, "there will be a 'too late';" not a final "too late," until the end of ends comes, but a "too late" for them, a "too late" to avert that particular judgment of God, whereby the sinner's earthly trial and future were changed permanently.[8]

[1] i. 7, קֶצֶף; here, קֶצֶף גדול [2] Osor. [3] Prov. i. 27, 28.
[4] Isa. i. 15. [5] Hosea v. 6. [6] iii. 4.
[7] Jer. xi. 14; xiv. 12.
[8] See Pusey's Parochial Sermons, vol. i., Serm. 12, "Irreversible chastisements."

14 But [a] I scattered them with a whirlwind among all the nations [b] whom they knew not. Thus [c] the

[a] Deut. iv. 27 and xxviii. 64; Ezek. xxxvi. 19; Zech. ii. 6.
[b] Deut. xxviii. 33. [c] Lev. xxvi. 22.

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14. *But I scattered them*, rather, *And I will scatter them.*[1] The saying continues what God had said that He had said, and which had come to pass. *Among all nations whom they knew not.* So God had repeatedly said by Jeremiah, *I will cast you out of this land into a land that ye know not, ye nor your fathers; where I will not show you favour.*[2] This was the aggravation of the original woe in the law: *The Lord shall bring a nation against thee from far, from the end of the earth, a nation whose tongue thou shalt not understand, a nation of fierce countenance.*[3] There was no mitigation of suffering, when the common bond between man and man, mutual speech, was wanting.

That no man passed through nor returned, lit. *from passer through and from returner;* as in the prophecy of Alexander's march and return, *because of him that passeth by and of him that returneth;*[4] and of Seir God saith, [5] *I will cut off from him, passer-through and returner.*[6] As we say, there shall be no traffic more through her.

And they made the pleasant land[7] *desolate.* They were the doers of what they by their sins caused, by bringing

[1] The form וְאֶסָּעֲרֵם for וֶאֱ־, is remarkable chiefly, if the punctuation comes (as is assumed) from Zechariah's time, for the care with which the vowel pronunciation has been preserved. It has no exact parallel. The conjugation recurs with the שׂ, Job xxvii. 21. See Introd. to Zech., p. 12, n. 13.

[2] Jer. xvi. 13, add xv. 14; xvii. 4.

[3] Deut. xxviii. 49, 50. [4] ix. 8.

[5] Ezek. xxxv. 7.

[6] The form implies that the same did, or did not, pass and return, whence he came. Ezek. xxxii. 27.

[7] ארץ חמדה occurs Ps. cvi. 24; Jer. iii. 19. On חמדה see on Hag. ii. 7.

land was desolate after them, that no man passed through nor returned : for they laid [a] the * pleasant land desolate.

[a] Dan. viii. 9. * Heb. *land of desire.*

down the judgments of God. Heretofore the land which God had given them, had been in our language "the envy" of all who knew it ; now they had made it into a desolation, one wide waste.[1]

"What is said in the beginning of the chapter against Jews who abstained indiscreetly, applies mystically to all, not inward, but rude Christians, who, not being diligent enough, but rather negligent, about acts of piety, and inward prayer, and reformation of the powers of the soul, account highly of bodily exercises and outward observances, and use no slight scrupulosity as to things of less moment, and do not attend to the chief things, charity, humility, patience, meekness. On these it must be inculcated, that if they wish their fasts and other outward exercises to please God, they must judge true judgment, and be compassionate, kind, liberal to their neighbours, keep their mind ever steadfast in God, cast away wholly all hardness of heart, and be soft and open to receive within them the word of God. Otherwise *their land will be desolate*, i.e. deprived of the indwelling of the Holy Spirit, and they scattered amid various vices."[2] "That which was formerly *a pleasant land*, and the hospice of the Trinity, is turned into a desert and dwelling-place of dragons."[3]

CHAP. VIII. "After the Lord had, in the preceding chapter, manifoldly rebuked the Jewish people, He now comforts it with renewed promises, as a good physician, who after a bitter draught employs sweet and soothing remedies; as

[1] This idiom שִׂית לְשַׁמָּה or שׂוֹם לְשׁ had been used by Jo. i. 7 ; Isa. xiii. 9 ; Jer. ii. 15 ; iv. 7 ; xviii. 16 ; xix. 8 ; xxv. 9 ; l. 3 ; li. 29.

[2] Dion. [3] S. Jer.

CHAPTER VIII

1 *The restoration of Jerusalem.* 9 *They are encouraged to the building by God's favour to them.* 16 *Good works are required of them.* 18 *Joy and enlargement are promised.*

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; [a] I was jealous

[a] Nah. i. 2; Zech. i. 14.

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that most loving Samaritan poured in wine and oil."[1] The chapter falls into two portions, each marked by the words, *The Word of the Lord of hosts came*,[2] or *came unto me*, the first[3] declaring the reversal of the former judgments, and the complete, though conditional, restoration of God's favour; the second[4] containing the answer to the original question as to those fasts, in the declaration of the joy and the spread of the Gospel. The first portion has, again, a sevenfold, the second, a threefold subordinate division; marked by the beginning, *Thus saith the Lord of hosts.*

2. *Thus saith the Lord of hosts.* "At each word and sentence, in which good things, for their greatness almost incredible, are promised, the prophet premises, *Thus saith the Lord of hosts*, as if he would say, Think not that what I pledge you are my own, and refuse me not credence as man. What I unfold are the promises of God."[5]

[1] Dion.

[2] אלי, ver. 1, which is added in 22 Kenn. MSS., 13 De R.; seven at first, three corrected; two early edd.; Jon. Syr., is only an explanatory addition. It is noted to be "wanting in correct MSS." De R.

[3] 1–17. [4] 18–23. [5] S. Jer.

for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; [a] I am returned unto Zion, and [b] will dwell in the midst of Jerusalem: and

[a] Zech. i. 16. [b] Ib. ii. 10.

I was jealous, lit. *I have been and am jealous for.*[1] He repeats in words slightly varied, but in the same rhythm, the declaration of His tender love wherewith He opened the series of visions, thereby assuring beforehand that this was, like that, an answer of peace. The form of words shews, that this was a jealousy *for*, not *with* her; yet it was one and the same strong, yea infinite love, whereby God, as He says, *Clave unto their fathers to love them and chose their seed after them out of all nations.*[2] His jealousy of their sins was part of that love, whereby, "without disturbance of passion or of tranquillity, He inflicted rigorous punishment, as a man fearfully reproves a wife who sins"[3] They are two different forms of love according to two needs. "The jealousy[4] of God is good, to love men and hate the sins of men. Contrariwise the jealousy of the devil is evil, to hate men and love the sins of men."[5] "Since God's anger had its origin in the vehemence of His love (for this sort of jealousy arises from the greatness of love), there was hope that the anger might readily be appeased towards her."[6]

3. *I am returned.* "Without change in Myself, I am turned to that people, from the course of justice to the sweetness of mercy, *and I will dwell in the midst of Jerusalem*, in the temple and the people, indwelling the hearts of the good by charity and grace. Christ also, Very God and Very Man,

[1] It is the inverted Hebrew parallelism 1, 2; 4, 3. *I am jealous for Zion with a great jealousy, and with great wrath am I jealous for her*, only substituting חכמה גדולה for קצף גדול, in it.

[2] קִנֵּא ב Deut. x. 15. [3] Dion. [4] Zelus.

[5] Rup. [6] Osor.

Jerusalem [a] shall be called a city of truth ; and [b] the mountain of the LORD of hosts [c] the holy mountain.

[a] Isa. i. 21, 26. [b] Ib. ii. 2, 3. [c] Jer. xxxi. 23.

visibly conversed and was seen in Zion."[1] "When He says, 'I am turned,' He shows that she was turned too. He had said, *Turn unto Me and I will turn unto you ;* otherwise she would not have been received into favour by Him. As the fruit of this conversion, He promises her His presence, the ornaments of truth, the hope of security, and adorns her with glorious titles."[2]

God had symbolised to Ezekiel the departure of His special presence, in that the *glory of the God of Israel* which was over the temple, at the very place where they placed *the image of jealousy,*[3] *went up from the Cherub, whereupon it was, to the threshold of the house ;*[4] then *stood over the Cherubim ;*[5] and then *went up from the midst of the city and stood upon the mountain, which is on the east side of the city,*[6] so removing from them. He had prophesied its return in the vision of the symbolic temple, how *the glory of the Lord came into the house by the way of the gate looking towards the East, and the Spirit took me up and brought me into the inner court, and behold, the glory of the Lord filled the house.*[7] This renewed dwelling in the midst of them, Zechariah too prophesies, in the same terms as in his third vision,[8] *I will dwell in the midst of Jerusalem.*

And Jerusalem shall be called the city of truth, being what she is called, since God would not call her untruly; so Isaiah says, *Afterwards thou shalt be called the city of righteousness, the faithful city,*[9] and *they shall call thee the city of the Lord, the Zion of the Holy One of Israel.*[10] So Zephaniah had prophesied, *The remnant of Israel shall not do iniquity,*

[1] Dion. [2] Osor. [3] Ezek. viii. 4, 5.
[4] Ib. ix. 3. [5] Ib. x. 4, 18. [6] Ib. xi. 23.
[7] Ib. xliii. 4, 5. [8] ושכנתי בתוכך ii. 10. [9] Isa. i. 26.
[10] Ib. lx. 14. So Jer. iii. 17, *At that time they shall call Jerusalem the throne of the Lord.*

4 Thus saith the LORD of hosts; [a] There shall yet old men and old women dwell in the streets of

[a] See 1 Sam. ii. 31; Isa. lxv. 20, 22; Lam. ii. 20, &c., and v. 11–14.

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nor speak lies.[1] Truth embraces everything opposite to untruth; faithfulness, as opposed to faithlessness; sincerity, as opposed to simulation; veracity, as opposed to falsehood; honesty, as opposed to untruth in act; truth of religion or faith, as opposed to untrue doctrine. "*It shall be called the city of truth,* i.e. of the True God or of truth of life, doctrine, and justice. It is chiefly verified by the Coming of Christ, Who often preached in Jerusalem, in Whom the city afterwards believed."

And the mountain of the Lord of hosts, Mount Zion, on which the temple shall be built, shall be called and be *the mountain of holiness.* This had been the favourite title of the Psalmists,[3] and Isaiah;[4] and Obadiah had foretold, *Upon mount Zion there shall be holiness;*[5] and Jeremiah, *As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord shall bless thee, O habitation of justice, and mountain of holiness.*[6] It should be called and be; it should fulfil the destination of its titles; as, in the Apostles' Creed we profess our belief of "the holy Catholic Church," and holiness is one of its characteristics.

4. *There shall yet dwell old men and old women.* "Men and women shall not be slain now, as before in the time of the Babylonish destruction, but shall fulfil their natural course."[2] It shall not be, as when *He gave His people over*

[1] Zeph. iii. 13. [2] Dion.

[3] David, Ps. ii. 6, iii. 4, xv. 1, sons of Korah, xliii. 3, xlviii. 1, lxxxvii. 1, and anon., Ps. xcix. 9.

[4] Isa. xi. 9; lvi. 7; lvii. 13; lxv. 11, 25; lxvi. 20, also in Jo. ii. 1; iii. 17; Obad. 16; Zeph. iii. 11; Dan. ix. 16, 20.

[5] Obad. 17. [6] Jer. xxxi. 23.

Jerusalem, and every man with his staff in his hand * for very age.

* Heb. *for multitude of days.*

unto the sword; the fire consumed their young men, and their maidens were not given to marriage; the priests were slain by the sword and their widows made no lamentation;[1] apart from the horrible atrocities of heathen war, when the unborn children were destroyed in their mothers' womb,[2] with their mothers. *Yet,*[3] once more as in the days of old, and as conditionally promised in the law.[4] As death is the punishment of sin, so prolongation of life to the time which God has now made its natural term, seems the more a token of His goodness. This promise Isaiah had renewed,[5] *There shall no more be an infant of days, nor an old man that hath not filled his days.* In those fierce wars neither young nor very old were spared. It implied, then, a long peace, that men should live to that utmost verge of human life.

4. *The man, whose staff is in his hand for the multitude of days.* The two opposite pictures, the old men, "so aged that they support with a staff their failing and trembling limbs,"[6] and the young in the glad buoyancy of recent life, fresh from their Creator's hands, attest alike the goodness of the Creator, Who protecteth both, the children in their yet undeveloped strength, the very old whom He hath brought through "all the changes and chances of this mortal life," in their yet sustained weakness. The tottering limbs of the very old, and the elastic, perpetual motion of childhood are like far distant chords of the diapason of the Creator's love. It must have been one of the most piteous sights in that first imminent destruction of Jeru-

[1] Ps. lxxviii. 63, 64.

[2] 2 Kings xv. 16; Hosea xiii. 16; Amos i. 13.

[3] As in Zech. i. 17.

[4] Deut. iv. 40; v. 16, 33; vi. 2; xi. 9; xvii. 20; xxii. 7; xxxii. 47; Ezek. xx. 17.

[5] Isa. lxv. 20.

[6] Dion.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be * mar-

* Or, *hard*, or, *difficult.*

salem,[1] how *the children and the sucklings swooned in the streets of the city;* how *the young children fainted for hunger in the top of every street.*[2] We have but to picture to ourselves any city in which one lives, the ground strewed with these little all-but corpses, alive only to suffer. We know not, how great the relief of the yet innocent, almost indomitable joyousness of children is, until we miss them. In the dreadful Irish famine of 1847 the absence of the children from the streets of Galway was told me by Religious as one of its dreariest features.[3] In the dreary back-streets and alleys of London, the irrepressible joyousness of children is one of the bright sunbeams of that great Babylon, amid the oppressiveness of the anxious, hard, luxurious, thoughtless, careworn, eager, sensual, worldly, frivolous, vain, stolid, sottish, cunning faces, which traverse it. God sanctions by His word here our joy in the joyousness of children, that He too taketh pleasure in it, He the Father of all. It is precisely their laughing,[4] the fulness of her streets of these merry creations of His hands, that He speaks of with complacency.

6. *If it should be marvellous in the eyes of the remnant of this people in those*[5] [not *these*] *days, shall it be marvellous in Mine eyes also? saith the Lord of hosts.* Man's anticipations, by reason of his imperfections and the chequered character

[1] Jer. vi. 11; ix. 21. [2] Lam. ii. 11, 19.

[3] See other pictures of that time in Pusey's "Chastisements, neglected forerunners of greater," in "Occasional Sermons."

[4] מְשַׂחֲקִים

[5] בימים ההם as in Gen. vi. 4; Exod. ii. 11; Deut. xvii. 9; בימים הָהֵמָּה are the times of the Gospel, Jo. iii. 2; iv. 1; bel. 23.

vellous in the eyes of the remnant of this people in these days, [a] should it also be marvellous in mine eyes? saith the LORD of hosts.

[a] Gen. xviii. 14; Luke i. 37 and xviii. 27; Rom. iv. 21.

of earthly things, are always disappointing. God's doings, by reason of His infinite greatness and goodness, are always beyond our anticipations, past all belief. It is their very greatness which staggers us. It is not then merely that the temporal promises seemed "too good to be true" (in our words) "in the eyes of the people who had come from the captivity, seeing that the city almost desolate, the ruins of the city-walls, the charred houses showed the doings of the Babylonians."[1] It is in the day of the fulfilment, not of the anticipation, that they would seem marvellous in their eyes, as the Psalmist says, *This is the Lord's doing: and it is marvellous in our eyes.*[2] The temporal blessings which God would give were not so incredible. They were but the ordinary gifts of His Providence: they involved no change in their outward relations. His people were still to remain under their Persian masters, until their time too should come. It was matter of gladness and of God's Providence, that the walls of Jerusalem should be rebuilt; but not so marvellous when it came to pass. The mysteries of the Gospel are a marvel even to the blessed Angels. That fulfilment being yet future, so the people, in whose eyes that fulfilment should be marvellous, were future also. And this was to be *a remnant* still. It does not say, *this people which is a remnant*, nor *this remnant of the people*, i.e. those who remained over out of the people who went into captivity, or *this remnant*, but "the remnant of *this* people," i.e. those who should remain over of it, i.e. of the people who were returned. It is the *remnant* of the larger whole, *this*

[1] S. Jer.

[2] Ps. cxviii. 23. The phrase occurs besides only 2 Sam. xiii. 2.

people.[1] It is still *the remnant according to the election of grace; that election* which *obtained* what all Israel sought, but, seeking wrongly, were *blinded.*[2]

Shall it be marvellous in Mine eyes also? It is an indirect question in the way of exclamation.[3] *It be marvellous in Mine eyes also,* rejecting the thought, as alien from the nature of God, to Whom *all things are possible,*[4] yea, what *with men is impossible.* As God says to Jeremiah, *Behold, I am the Lord, the God of all flesh. Is there anything too hard for Me?*[5] *For with God nothing shall be impossible.*[6] *The things which are impossible with men are possible with God.*[7] *For with God all things are possible.*[8] "For He is the Lord of all powers, fulfilling by His will what exceedingly surpasseth nature, and effecting at once what seemeth Him good. The mystery of the Incarnation passeth all marvel and discourse, and no less the benefits redounding to us. For how is it not next to incredible, that the Word, Begotten of God, should be united with the flesh and be in the form of a servant, and endure the Cross and the insults and outrages of the Jews? Or how should one not admire above measure the issue of the dispensation, whereby sin was destroyed, death abolished, corruption expelled, and

[1] See on Amos i. 8, and on Hag. i. 12.

[2] Rom. xi. 5–7.

[3] As in 2 Sam. xvi. 17, *This thy kindness!* for, *Is this thy kindness?* Gen. xxvii. 24, *Thou, this my son Esau!* for, *Art thou my very son Esau?* 1 Sam. xxii. 7, *Yea, to you all the son of Jesse shall give!* for, *shall he give?* Job ii. 9, *Thou still holding fast thine integrity!* for, *art thou?* Judges xiv. 16, *I have not told my father and my mother,* ולך אניד *and to thee I shall tell!* i.e. shall I tell thee? Jer. xxv. 29, *For lo, on the city which is called by My Name, I begin to bring evil, and ye shall be utterly unpunished!* as we should say, "And ye be utterly unpunished." Ew. Lehrb. n. 324, p. 802, ed. 8.

[4] S. Matt. xix. 26. [5] Jer. xxxii. 27. [6] S. Luke i. 37.

[7] Ib. xviii. 27. [8] S. Mark x. 27.

7 Thus saith the LORD of hosts; Behold, [a] I will save my people from the east country, and from * the west country;

[a] Isa. xi. 11, 12 and xliii. 5, 6; Ezek. xxxvii. 21; Amos ix. 14, 15.

* Heb. *the country of the going down of the sun.* See Ps. l. 1 and cxiii. 3; Mal. i. 11.

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man, once a recreant slave, became resplendent with the grace of an adopted son?"[1]

7. *I will save My people from the East country and from the West country,* "i.e. the whole world; for Israel had been scattered in every part of the world."[2] God had said to Israel, *I will bring thy seed from the east and gather thee from the west; I will say to the north, Give up, and to the south, Keep not back.*[3] The two tribes had been carried to Babylon and had been dispersed, or had been allowed to migrate to the various provinces of the Babylonian or Persian empire. But these were in the East, though commonly called the North, because they invaded Israel from the North. Those who had migrated to Egypt were in the South. As yet none were in the West. The dispersion, as well as the gathering, was still future. When our Lord came, they had migrated Westward. Greece, Italy, Asia Minor, were full of them; and from all they were gathered. All S. Paul's Epistles written to named Churches, were written to Churches formed from converts in the West. In all these countries God would gather His one people, His Church, not of *the Jews only, but also of the Gentiles,*[4] grafted into them, as our Lord said, *I say unto you, that many shall come from the East and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom* (the unbelieving Jews, who were not *the remnant*) *shall be cast out into outer darkness.*[5]

[1] S. Cyr. [2] Dion. [3] Isa. xliii. 5, 6.
[4] Rom. ix. 24. [5] S. Matt. viii. 11, 12.

8 And I will bring them, and they shall dwell in the midst of Jerusalem : [a] and they shall be my people, and I will be their God, [b] in truth and in righteousness.

[a] Jer. xxx. 22 and xxxi. 1, 33; Zech. xiii. 9. [b] Jer. iv. 2.

8. *They shall dwell in the midst of Jerusalem*, not the literal Jerusalem; for this would not contain the Jews from all quarters of the world, whom, as they multiplied, the whole land could not contain; but the promised Jerusalem, the Jerusalem, which *should be inhabited* as *towns without walls*, to which the Lord should be *a wall of fire round about.*

And they shall be My people. He promises this as to those who were already His people : *I will save My people—and will bring them, and they shall dwell—and they shall be My people.* And this they were to be in a new way, by conversion of heart, as Jeremiah says, *I will give them an heart to know Me, that I am the Lord, and they shall be My people, and I will be their God : for they shall return unto Me with their whole heart,*[1] and *This* shall be *the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put My law in their inward parts, and will write it in their hearts ; and will be their God, and they shall be My people.*[2]

"The circuit of one city will not contain so great a multitude. But one confession of faith, one conspiration of sanctity, one communion of religion and righteousness, can easily enfold all born of the holy fathers, united to them in faith and piety. And God is specially called the God of all these. For He specially consults for these, loads them with benefits, fences them in with most strong protection, illumines them with His light, crowns them, when confirmed in the Image of His beauty, with glory immortal and Divine."[3]

In truth and in righteousness. This too is on account of their former relation to God. Isaiah had upbraided them

[1] Jer. xxiv. 7, add xxx. 22. [2] Ib. xxxi. 33. [3] Osor.

9 ¶ Thus saith the LORD of hosts; [a] Let your hands be strong, ye that hear in these days these words by the mouth of [b] the prophets, which *were* in [c] the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

[a] Hag. ii. 4; ver. 13. [b] Ezra v. 1, 2. [c] Hag. ii. 18.

for a worship of God, *not in truth and righteousness.*[1] Jeremiah had said, *Thou shalt swear, the Lord liveth, in truth, in judgment and in righteousness.*[2] God should be their God *in truth and righteousness;* "truth in fulfilling His promises; righteousness in rewarding every man according to his works."[3]

9. *Let your hands be strong.* The fulfilment of God's former promises are the earnest of the future; His former providences, of those to come. Having then those great promises for the time to come, they were to be earnest in whatever meantime God gave them to do. He speaks to them, as *hearing in these days*, i.e. that *fourth* year of Darius in which they apparently were, *these words from the mouth of the prophets, which* were *in the day* when *the foundation of the house of the Lord was laid, the temple, that it might be built.* Haggai was now gone to his rest. His voice had been silent for two years. But his words lived on. The fulfilment of what the prophets had then spoken in God's Name, was a ground, why their hands should be strong, now and thereafter, for every work which God gave or should give them to do. "Some things are said to Jerusalem, i.e. to the Jews, which belong to them only; some relate to what is common to them and the other members of the Church, i.e. those who are called from the Gentiles. Now he speaks to the Jews, but not so as to seem to forget what he had said before. He would say, Ye who hear the words, which in those days when the temple was founded, Haggai and Zechariah spake, be strong and proceed to the work which

[1] Isa. xlviii. 1. [2] Jer. iv. 2. [3] Rib.

10 For before these days * there was no [a] hire for man, nor any hire for beast; [b] neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

* Or, *the hire of man became nothing, &c.*
[a] Hag. i. 6, 9, 10 and ii. 16. [b] 2 Chron. xv. 5.

ye began of fulfilling the will of the Lord in the building of the temple, and in keeping from the sins, in which ye were before entangled. For as, before ye began to build the temple, ye were afflicted with many calamities, but after ye had begun, all things went well with you, as Haggai said,[1] so, if you cultivate piety and do not depart from God, ye shall enjoy great abundance of spiritual good."[2] "The memory of past calamity made the then tranquillity much sweeter, and stirred the mind to greater thanksgiving. He set forth, then, the grief of those times when he says:"[3]

10. *There was no hire for man*, lit. *hire for man came not to pass.*[4] It was longed for, waited for, and came not. So little was the produce, that neither labourer nor beast of burden were employed to gather it in.

Neither was their peace to him who went out or came in because of the affliction, better, *of the adversary.* In such an

[1] Hag. ii. 15–19. [2] Rib. [3] Osor.

[4] לֹא נהיה. נהיה occurs only in nineteen other places: "it came to pass," with מאת. "it was from," i.e. his doing, 1 Kings i. 27; xii. 24; 2 Chron. xi. 4; of a thing which had not its like, with כ or כמו Exod. xi. 6; Deut. iv. 32; Jo. ii. 2; Judges xix. 30; Dan. xii. 1, or abs., Judges xx. 3, 12; Jer. v. 30; xlviii. 19; Ezek. xxi. 12; xxxix. 8. There remain five insulated cases: "was made God's people," Deut. xxvii. 9; "a desire accomplished," Prov. xiii. 19; "hath not been done" (rejecting an imputation), Neh. vi. 8; "was departed," Dan. ii. 1; as if he had ceased to be, ib. viii. 27.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

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empire as the Persian, there was large scope for actual hostility among the petty nations subject to it, so that they did not threaten revolt against itself, or interfere with the payment of tribute, as in the Turkish Empire now, or in the weak government of Greece. At the rebuilding of the walls, after this time, the Samaritans, *Arabians*, *Ammonites*, *Ashdodites conspired to fight against Jerusalem*, and to *slay them*.[1] They are summed up here in the general title used here, *our adversaries*.[2]

For I set; lit. *and I set.* Domestic confusions and strife were added to hostility from without. Nehemiah's reformation was, in part, to stop the grinding usury in time of dearth or to pay the king's taxes, through which men sold lands, vineyards, even their children.[3]

God (lit.) *let them loose, each against his neighbour,* in that He left them to their own ways and withheld them not.

11. *And now.* The words imply a contrast of God's dealings, rather than a contrast of time. *I* am *not to the remnant of this people.* He had said, *I will be to them God;* so now He does not say that He will not *do* to them, *as in former days*, but *I am not to the remnant* of this people as heretofore. He would be, as He was in Jesus, in a new relation to them.

[1] Neh. iv. 7–11.

[2] צָרֵינוּ Neh. iv. 11. צַר, as calamity, is very rare, except in the idiom לְ בְּצַר. It is used twice in the construct, as a sort of adj., לֶחֶם צַר, *bread of affliction*, Isa. xxx. 20; עֵת צַר *time of affliction*, Job xxxviii. 23; and as united with the synonym וּמְצוּקָה, Job xv. 24, וּמָצוֹק, Ps. cxix. 143; absolutely, once only, Isa. v. 30. The fem. צָרָה occurs, in all, seventy-two times.

[3] Neh. v. 1–12.

12 [a] For the seed *shall be* * prosperous ; the vine shall give her fruit, and [b] the ground shall give her increase, and [c] the heavens shall give their dew ; and I will cause the remnant of this people to possess all these *things*.

[a] Hosea ii. 21, 22 ; Joel ii. 22 ; Hag. ii. 19.
* Heb. *of peace.* [b] Ps. lxvii. 6. [c] See Hag. i. 10.

12. *For the seed* shall be *peace.*[1] "Your seed shall be peace and a blessing, so that they will call it 'a seed of peace.'"[2] The unusual construction is perhaps adopted, in order to suggest a further meaning. It is a reversal of the condition, just spoken of, when there was *no peace to him that went, or to him that returned.*

The vine shall give her fruit and the ground shall give her increase. The old promise in the law on obedience,[3] as the exact contrary was threatened on disobedience.[4] It had been revived in the midst of promise of spiritual blessing and of the coming of Christ, in Ezekiel.[5] "By the metaphor of sensible things he explains (as the prophets often do) the abundance of spiritual good in the time of the new law,

[1] It cannot be, *the seed shall be safe* (Jon.), for השלום is never used except of *peace ;* nor is even שלום used as a predicate, except of human beings, either directly or as implied, as in Job v. 24, *thy tent,* שלום אהלך ; Job xxi. 9, *their houses are peace from fear,* בתיהם שלום מפחד. The sense incolumitas, integritas, is wrongly assumed in Röd. Ges. Thes. Deut. xxix. 19 ; 1 Kings ii. 33 ; Ps. xxxvii. 11, 37 ; lxxii. 3, 7 ; Isa. lii. 7 ; lvii. 19, 21 ; Jer. iv. 10 ; vi. 14, except as far as this may be involved in "peace." Nor can זרע השלום be a noun, abs. before גפן, "a seed of peace, the vine shall yield her fruit" ; for "seed" has no relation to the "vine."

[2] Kim.
[3] Lev. xxvi. 4.
[4] Ib. xxvi. 20.
[5] Ezek. xxxiv. 27.

13 And it shall come to pass, *that* as ye were [a] a curse among the heathen, O house of Judah, and

[a] Jer. xlii. 18.

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as did Hosea,[1] Joel,[2] Amos,[3] and many others."[4] *And I will cause the remnant of the people to inherit.* "As if he said, I promised these things not to you who live now, but to the future remnant of your people, i.e. those who shall believe in Christ and shall be saved, while the rest perish. These shall possess these spiritual goods, which I promise now, under the image of temporal."[4] As our Lord said,[5] *He that overcometh shall inherit all things, and I will be his God, and he shall be My son.*

13. *As ye were a curse among the nations, O house of Judah and house of Israel, so I will save you.* The ten tribes bore the name of Israel, in contrast with the two tribes with the name of Judah, not only in the history but in the prophets; as Hosea says,[6] *I will no more have mercy upon the house of Israel,* and *on the house of Judah I will have mercy.* Here he unites both; both, in the time of their captivity, were *a curse,* were held to be a thing accursed, as it is said, *He that is hanged is the curse of God,*[7] i.e. a thing accursed by Him; and God foretold of Judah, that they should be *a desolation and a curse,*[8] and by Jeremiah, *I will deliver them to be removed into all the kingdoms of the earth for hurt, a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them;*[9] and in deed, when it was so, *therefore is your land a*

[1] Hosea ii. 21, 22. [2] Joel ii. 23–25; iii. 18.
[3] Amos ix. 13. [4] Rib. [5] Rev. xxi. 7.
[6] Hosea i. 6, 7. [7] Deut. xxi. 23. [8] 2 Kings xxii. 19.
[9] Jer. xxiv. 9, add ib. xxv. 18, *to make thee a desolation, an astonishment, a hissing and a curse;* and of those who went in rebellion to Egypt, *ye shall be an execration* [אלה] *and an astonishment and a curse and a reproach* (ib. xlii. 18), and *that ye might be a curse and a reproach among all the nations of the earth* (ib. xliv. 8).

house of Israel; so will I save you, and [a] ye shall be a blessing: fear not, *but* [b] let your hands be strong.

[a] Gen. xii. 2; Ruth iv. 11, 12; Isa. xix. 24, 25; Zeph. iii. 20; Hag. ii. 19.
[b] Ver. 9.

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desolation, and an astonishment, and a curse, without an inhabitant, as at this day.[1] Now the sentence was to be reversed as to both. *As ye were a curse among the nations,* naming each, *so I will save you.* There would have been no proportion between the curse and the blessing, unless both had been included under the blessing, as they were under the curse. But Israel had no share in the temporal blessing, not returning from captivity, as Zechariah knew they were not returned hitherto. Therefore the blessings promised must be spiritual. Even a Jewish commentator saw this. "It is possible that this may have been spoken of the second temple, on condition that they should keep the commandments of the Lord; or, it is still future, referring to the days of the Messiah: and this is proved by the following verse which says, *O house of Judah and house of Israel.* During the second temple the house of Israel did not return."[2]

And ye shall be a blessing. This is a revival and an application of the original promise to Abraham, *thou shalt be a blessing;*[3] which was continued to Jacob, *God give thee the blessing of Abraham, to thee and to thy seed with thee.*[4] And of the future king, of whom it is said, *Thou gavest him length of days for ever and ever,*[5] David says, *Thou hast made him blessings for ever,* and again, *They shall be blessed in Him.*[6] So Isaiah had said of the days of Christ, *In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land;*[7] and symbolically of the cluster of

[1] Jer. xliv. 22. [2] Kim. on ver. 12. [3] Gen. xii. 2.
[4] Ib. xxviii. 4. [5] Ps. xxi. 4, 6.
[6] Ib. lxxii. 17. [7] Isa. xix. 24.

14 For thus saith the LORD of hosts; [a] As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, [b] and I repented not:

[a] Jer. xxxi. 28. [b] 2 Chron. xxxvi. 16; Zech. i. 6.

grapes, *Destroy it not: for a blessing is in it;* [1] and Ezekiel, *I will make them and the places round about My hill a blessing.* [2] They were this; for of them, *according to the flesh, Christ came, Who is over all, God blessed for ever;* [3] of them were the Apostles and Evangelists, of them every writer of God's word, of them those who carried the Gospel throughout the world. "Was this fulfilled, when the Jews were under the Persians? or when they paid tribute to the Greeks? or when they trembled, hour by hour, at the mention of the Roman name? Do not all count those who rule much happier than those oppressed by the rule of others? The prediction then was fulfilled, not then, but when Christ, the Sun of Righteousness, shone on the earth, and He chose from the Hebrews lights, through whom to dissipate darkness and illumine the minds of men who were in that darkness. The Jews, when restored from the captivity, seemed born to slavery." [4] They were reputed to be of slaves the most despised. "But when they had through Christ been put in possession of that most sure liberty, they overthrew, through their empire, the power and tyranny of the evil spirits."

14. *As I thought to punish you* (lit. *to do evil to you*) *and repented not.* In like way God says in Jeremiah, [5] *I have purposed and will not repent.*

15. *So have I turned and purposed* [6] *in these days to do well unto Jerusalem.* "God, to be better understood, speaketh with the feelings and after the manner of men, although, in

[1] Isa. lxv. 8. [2] Ezek. xxxiv. 26. [3] Rom. ix. 5.
[4] Osor. [5] Jer. iv. 28.
[6] On זמם see on i. 6, p. 51, note 4.

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

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the passionless and unchangeable God, there is no provocation to anger, nor turning, implying change in Himself."[1] So He says by Jeremiah, *I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil.*[2] And, with the same contrast as here, *As I have watched over them to pluck up and to break down and to throw down, and to destroy and to afflict, so will I watch over them, to build and to plant, saith the Lord.*[3] His having done what He purposed before was an earnest the more, that He would do what He purposed now. His chastisements were the earnests of His mercies; for they too were an austere form of His love. "When the Lord stretches out His hand to strike those who are contumacious in guilt, none can hold His hand that He exact not the due punishment. Therefore He says, that He *repented not;* so when He receives to grace those who repent of their sins, no one can any way delay the course of His benevolence. [4] *For the gifts and calling of God are without repentance."*[5]

And to the house of Judah. [6] He speaks to the two tribes, not to, or of, the ten, because Christ was to come to the two tribes, and Zechariah was prophesying to them, and they were to be admonished to prepare themselves in good works, lest the coming of Christ should not profit them, on account of their depraved ways. But the ten tribes were far off in the cities of the Medes, nor was Christ to come to them; but they were to hear the Gospel through the Apostles, and so he prophesies of the conversion of all to the glory of Christ, yet he could not admonish all, but those only to whom he was sent.

16. *These are the things that ye shall do.* He exhorts them to the same duties, to which the former prophets had exhorted

[1] Dion. [2] Jer. xxix. 11. [3] Ib. xxxi. 28.
[4] Rom. xi. 29. [5] Osor. [6] Rib.

16 ¶ These *are* the things that ye shall do ; [a] Speak ye every man the truth to his neighbour ; * execute the judgment of truth and peace in your gates :

17 [b] And let none of you imagine evil in your hearts against his neighbour ; and [c] love no false oath : for all these *are things* that I hate, saith the LORD.

[a] Zech. vii. 9, ver. 19 ; Ephes. iv. 25.
* Heb. *judge truth, and the judgment of peace.*
[b] Prov. iii. 29 ; Zech. vii. 10. [c] Zech. v. 3, 4.

their fathers,[1] and, as before, first positively to *truth* and *peace ;* then to avoid everything contrary to it. *Judgment of peace* must be judgment which issues in peace, as all righteous judgment righteously received, in which case each party acquiesces, must. "[2] If ye judge righteousness, there will be peace between the litigants, according to that proverb, '[3] He that hath his coat taken from him by the tribunal, let him sing and go his way' ["because," says a gloss,[4] "they have judged the judgment of truth, and have taken away that which would have been stolen property, if he retained it," being in fact not his]. And they have quoted that, *And all this people shall go to their place in peace."*[5] "*All this people*, even he that is condemned in judgment. It is also interpreted of arbitration. What sort of judgment is that, in which there is peace ? It is that of arbitration."[6]

For all these things do I hate ; lit. emphatic, [7] *For they are all these things which I hate.* This is the sum of what I hate ; for they comprise in brief the breaches of the two tables, the love of God and of man.

[1] vii. 9, 10. [2] Kim.
[3] Sanhedr. f. 7, a. quoted by McCaul, p. 78.
[4] Rashi, quoted ib. [5] Exod. xviii. 23.
[6] Judah b. Korcha in Sanhr. f. 6 b. ib.
[7] את כל אלה is a sort of noun abs., as Hag. ii. 5.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; [a] The fast of the fourth *month*, [b] and the fast of the fifth, [c] and the fast of the seventh, [d] and the fast of the tenth, shall be to the house of Judah [e] joy and gladness, and cheerful * feasts; [f] therefore love the truth and peace.

[a] Jer. lii. 6, 7. [b] Jer. lii. 12, 13; Zech. vii. 3, 5.
[c] 2 Kings xxv. 25; Jer. xli. 1, 2. [d] Jer. lii. 4.
[e] Esther viii. 17; Isa. xxxv. 10.
* Or, *solemn*, or, *set times*. [f] Ver. 16.

19. *The fast of the fourth month.* On the ninth day *of the fourth month*[1] of Zedekiah's eleventh year, Jerusalem, in the extremity of famine, opened to Nebuchadnezzar, and his princes sat in her gate; in the *tenth month*[2] of his ninth year Nebuchadnezzar began the siege. Ezekiel was bidden *on its tenth* day; *write thee the name of the day, of this same day*,[3] as the beginning of God's uttermost judgments against *the bloody city*.[4] The days of national sorrow were to be turned

[1] Jer. xxxix. 2, 3; lii. 6, 7.
[2] 2 Kings xxv. 1; Jer. xxxix. 1; lii. 4.
[3] Ezek. xxiv. 1, 2.
[4] Ib. xxiv. 6–14. The Jews in S. Jerome's time added, that in the fourth month Moses brake the tables of the law; in the fifth month was the rebellion on the return of the spies, and the sentence of the forty years' wandering. This is true. For since Moses went up into the mount in the third month (Exod. xix. 1, 16; xxiv. 12, 16), the end of the forty days (ib. 18), after which he came down and brake the tables (Exod. xxxii. 15, 19) would fall in the fourth month. Ribera calculates the fourth month thus: setting off from Sinai, 20th day of second month, Num. x. 11; three days' journey, ib. 33; halt of one month, ib. xi. 20, 21; of seven days, ib. xii. 15; forty days' search of spies, ib. xiii. 25.

20 Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

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into exuberant joy, *joy and gladness and cheerful feasts*,[1] for the sorrows, which they commemorated, were but the harbingers of joy, when the chastisements were ended; only He adds, *love the truth and peace;* for such love whereby they would be Israelites indeed, in whose spirits is no guile, were the conditions of their participating the blessings of the Gospel, of which he goes on to speak:

20. It shall *yet* be *that.* The promises are those which God had already made by Isaiah[2] and Micah.[3] Yet where was the show of their fulfilment? The Jews themselves, a handful: the temple unfinished; its completion depending, in human sight, upon the will of their heathen masters, the rival worship at Samaria standing and inviting to coalition. Appearances and experience were against it. God says virtually, that it was, in human sight, contrary to all expectations. But "weakness is aye Heaven's might." Despite of all, of the fewness of those who were returned, their downheartedness, broken condition, hopelessness, though all had hitherto failed, though, or rather because, all human energy and strength were gone, as God had said before, *The Lord shall yet*[4] *choose Jerusalem*, so now, It shall *yet*[5] be *that.*

Nations and many cities shall come. He describes vividly the eagerness and mutual impulse, with which not only many but mighty nations should throng to the Gospel, and every fresh conversion should win others also, till the great tide should sweep through the world.

21. *The inhabitants of one* city *shall go to another.* It is one unresting extension of the faith, the restlessness of faith and love. "They shall not be satisfied with their own salvation,

[1] טוב as יום טוב, Esther viii. 17; ix. 19, 22; Eccl. vii. 14.
[2] Isa. ii. 2 sqq. [3] Micah iv. 1 sqq. [4] i. 17; ii. 12.
[5] עוד is premised emphatically.

21 And the inhabitants of one *city* shall go to

careless about the salvation of others; they shall employ all labour and industry, with wondrous love, to provide for the salvation of others as if it were their own."[1] It is a marvellous stirring of minds. Missionary efforts, so familiar with us as to be a household word, were unknown then. The time was not yet come. *Before the faith* in Christ *came*, the Jewish people were not to be the converters of mankind. They were to await for Him, the Redeemer of the world, through Whom and to Whom they were to be first converted, and then the world through those who were of them. This mutual conversion was absolutely unknown. The Prophet[2] predicts certainly that it would be, and in God's time it was. *From you*, S. Paul writes to a small colony in Greece,[3] *sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad. Your faith*, he writes to the heathen capital of the world, *is spoken of throughout the whole world.*[4] Within eighty years after our Lord's Ascension, the Roman governor of Bithynia reported, on occasion of the then persecution, that it spread as a contagion. "The contagion of that superstition traversed not cities only, but villages and scattered houses too."[5] Before the persecution, the temples had been desolated, the solemn rites long intermitted, the sacrificed animals had very rarely found a purchaser. An impostor of the same date says, "Pontus is full of atheists and Christians."[6] "[7] There is no one race of men," it was said before the middle of the second century,[8] "whether Barbarians or Greeks or by whatsoever name called, whether of those wandering, houseless tribes who live in waggons or those pastoral people who dwell in tents, in which there are not prayers

[1] Osor. [2] See below on ix. 12. [3] 1 Thess. i. 8.
[4] Rom. i. 8. [5] Plin. ad Traj. Ep. x. 97.
[6] Alexander in Lucian. Alexander.
[7] S. Justin M. Dial. n. 117, on Mal. i. 10, p. 216 Oxf. Tr.
[8] Trypho says, "I escaped from the late war" (A.D. 132–135) Dial. init. p. 70.

another, saying, [a] Let us go * † speedily ‡ to pray

[a] Isa. ii. 3; Micah iv. 1, 2.
* Or, *continually.* † Heb. *going.*
‡ Heb. *to intreat the face of the* LORD, Zech. vii. 2.

and Eucharists to the Father and Creator of all things, through the name of the crucified Jesus." "The word of our teacher," said another,[1] "abode not in Judæa alone, as philosophy in Greece; but was poured out throughout the whole world, persuading Greeks and barbarians in their several nations and villages and every city, whole houses and each hearer individually, and having brought over to the truth no few even of the very philosophers. And if any ordinary magistrate forbid the Greek philosophy, forthwith it vanishes; but our teaching, forthwith at its first announcement, kings and emperors and subordinate rulers and governors with all their mercenaries and countless multitudes forbid, and war against us and try to extirpate; but it the rather flourishes." The second century had not closed, before another said, "We are a people of yesterday, and yet we have filled every place belonging to you, cities, islands, castles, towns, assemblies, your very camp, your tribes, companies, palace, senate, forum! We leave you your temples only. We can count your armies; our numbers in a single province will be greater."[2] "Men cry out that the state is beset; that the Christians are in their fields, in their forts, in their islands. They mourn, as for a loss, that every sex, age, condition, and now even rank is going over to this sect."[3] "On whom besides have all nations believed, except on Christ Who hath already come?"[4] Then having enumerated the nations mentioned in the Acts,[5] he adds, "And now the varieties of the Getulians, and the many tracts of the Moors, all the bounds of the Spains, and the divers nations of the Gauls, and places of the Britons, unreached by the Romans but subdued to Christ; of Sarmatians, Dacians, Germans,

[1] Clem. Alex. Strom. vi. fin.
[2] Tert. Apol. n. 37, p. 78, Oxf. Tr.
[3] Ib. n. 1, pp. 2, 3.
[4] Tert. adv. Jud. c. 7, p. 113, Rig.
[5] Acts ii. 9–11.

before the LORD, and to seek the LORD of hosts: I will go also.

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and Scythians, and of many remote nations, and many provinces and islands, unknown to us, and which we can scarce enumerate. In all which places the name of Christ, Who hath already come, reigneth, seeing that before Him the gates of all cities are opened and none are shut against Him, before Whom *the bars of iron are broken in pieces and the gates of brass are opened.*[1] In all these places dwelleth a people called by the name of Christ. For who could reign over all, save Christ the Son of God, Who was foretold as about to reign over all nations for ever?" Then having contrasted the limited rule of Solomon, Darius, the Pharaohs, Nebuchadnezzar, Alexander, "the Romans who protect their own empire by the strength of their legions and are unable to extend the might of their kingdom beyond these nations [Germans, Britons, Moors, Getulians], he sums up, "but the kingdom and the Name of Christ is extended everywhere, is believed in everywhere, is worshipped by all the nations above enumerated. Everywhere He reigns, everywhere is adored, is given everywhere equally to all. With Him no king hath greater favour; no Barbarian inferior joy; no dignities or birth enhance the merit of any; to all He is equal; to all, King; to all, Judge; to all, God and Lord." A little later, a heathen owns, while calumniating, "Those most foul rites of that impious coalition are growing throughout the whole world, as bad things come up most luxuriantly, evil ways creeping on daily."[2] The Christian answers, "That our number increases daily, this is no imputation of error, but a testimony to praise. For in a good mode of life, its own persevere, aliens accrue to it."[3]

[1] Isa. xlv. 2. [2] Cæcil. in Minut. Fel. p. 80. Ouz.

[3] Minut. Fel. ib. p. 312. Other like sayings are in Origen (de Princ. iv. 1, c. Cels. i. 7, 67; ii. 13; iii. 24), Lactantius (v. 13), Arnobius (i. p. 33; ii. 50, Lugd.), who argues thence to the divinity of the Gospel, Jul. Firmicus (c. 21 B. P. iv. 172.)

22 Yea, [a] many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

[a] Isa. lx. 3, &c., and lxvi. 23.

Let us go on and on,[1] perseveringly, until we attain *to entreat the face of the* Lord. It is not a Theism or Monotheism, but the God, Who had revealed Himself to Israel, Who, when our Lord came, was worshipped in Jerusalem, to which those invited say, *I too would go with thee.* Yet not so, but the words seem to speak of that which is a special gift of the Gospel, continued progress, "*forgetting those things which are behind and reaching forth unto those things which are before*, to *press toward the mark of the prize of the high calling of God in Christ Jesus.*[2] *Let us go on and on;* whence it is a Christian proverb, "not to go on is to go back."[3] "The whole life of a good Christian is a holy longing to make progress."[4] "The one perfection of man is, to have found that he is not perfect."[5] "If thou sayest, It sufficeth, thou art lost."[6] "To be unwilling to increase, is to decrease."[7]

23. *Ten men of all languages of the nations. Ten*[8] is the symbol of a whole, all the numbers before it meeting in it and starting again from it. The day of Pentecost was to be the reversal of the confusion of Babel; all were to have

[1] נלכה הלוך. [2] Phil. iii. 13, 14.

[3] "Non progredi est regredi."

[4] S. Aug. in 1 Ep. S. Joann. Hom. iv. n. 6, p. 1144, Oxf. Tr.

[5] Id. Serm. 120 [170 Ben.] c. 8, p. 877, Oxf. Tr.

[6] Id. Serm. 119 [169] fin. ib. p. 871, Oxf. Tr.

[7] Nolle proficere deficere est. S. Bern. Ep. 254 ad Guarin. n. 4.

[8] As in Gen. xxxi. 7, *He hath changed my wages these ten times;* Lev. xxvi. 26, *When I have broken your staff of bread, ten women shall bake your bread in one oven*; Num. xiv. 22, *Those men which have seen My glory, have tempted Me now these ten times, and have not hearkened to My voice.*

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall [a] take hold

[a] Isa. iii. 6 and iv. 1.

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one voice, as God had said, *It* (the time) *shall come to gather all nations and tongues, and they shall come and see My glory.*[1]

They shall lay hold of the skirt of one man who is a Jew, "that is, of the Lord and Saviour, of Whom it is said, *A prince shall not depart from Judah, nor a lawgiver from between his feet, until He shall come, for Whom it is laid up, and for Him shall the Gentiles wait;*[2] for *there shall be a rod of Jesse, and He who shall arise to rule over the Gentiles, to Him shall the Gentiles seek.*[3] And when they shall lay hold of Him, they shall desire to tread in His steps, since God is with Him. Or else, whosoever shall believe out of all nations, *shall lay hold of a man who is a Jew*, the Apostles who are from the Jews, and shall say, *Let us go with you;* for we have known through the prophets and from the voice of all the Scriptures, that the Son of God, Christ, God and Lord, is with you. Where there is a most manifest prophecy, and the coming of Christ and His Apostles and the faith of all nations is preached, let us seek for nothing more." [4]

"Christ turning our sorrow into joy, and a feast, and good days, and gladness, and transferring lamentation into cheerfulness, the accession to the faith, and union to God by sanctification in those called to salvation, shall not henceforth be individually: but the cities shall exhort each other thereto, and all nations shall come in multitudes, the later ever calling out to those before them, *I too will go.* For it is written, *Iron sharpeneth iron, so doth a man the countenance of another.*[5] For the zeal of some is ever found to call forth others to fulfil what is good. But what is the aim proposed to the cities, that is, the Gentiles? *To entreat and to seek*

[1] Isa. lxvi. 18. [2] Gen. xlix. 10. [3] Isa. xi. 10.
[4] S. Jer. [5] Prov. xxvii. 17.

out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We

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the face of the Lord, i.e., Christ, Who is the exact image of God the Father, and, as is written, *the brightness of His glory, and the express image* of *His Person*,[1] of Whom also the divine David saith, *Shew Thy countenance to Thy servant.*[2] For the Image and Countenance of God the Father hath shone upon us. Having Him propitious and kind, we lay aside the injury from sin, being justified through faith, *not by works of righteousness, which we have done, but according to His great mercy.*[3]—But how they shall come, he explains. By the *ten men* you are to understand the perfect number of those who come. For the number *ten* is the symbol of perfection. But that those of the Gentiles, who cleave to the holy Apostles, took in hand to go the same way with them, being justified by the faith in Christ, he sets evidently before us. For little children, if they would follow their fathers, lay hold of the hem of their dress, and, aided by the touch and hanging from their dress, walk steadily and safely. In like way, they too who *worshipped the creature rather than the Creator*,[4] choosing as their true fathers the bringers-in of the Gospel-doctrines, and joining themselves by like-mindedness to them, follow them, being still of childlike minds, and go the same way, ever showing themselves zealous followers of their life, and by continued progress advancing *to a perfect man, to the measure of the stature of the fulness of Christ.*[5] But why do they follow them? Being persuaded that God is with them, i.e. Emmanuel, *God with us*. But that this calling belongs not only to those of the blood of Israel but to all nations throughout the world, he indicated by saying, that those who laid hold of that hem should be *of all languages*. But when were the nations called to the knowledge of the

[1] Heb. i. 3. [2] Ps. cxix. 135. [3] Titus iii. 5.
[4] Rom. i. 25. [5] Eph. iv. 13.

will go with you: for we have heard [a] *that* God *is* with you.

[a] 1 Cor. xiv. 25.

truth, and when did they desire to seek the face of the Lord and to entreat it, and to go the same way, as it were, as the holy Apostles, except when the Only-Begotten came to us, Who is the *expectation of the nations:* [1] to Whom also the divine David singeth, *All the nations, whom Thou hast made, shall come and worship before Thee, O Lord?* [2] For the multitude of the nations also is saved through Him." [3]

The startling condescension of this passage is, that our Lord is spoken of as "a man, a Jew." Yet of His Human Nature it is not only the simple truth, but essential to the truth. Pilate said to Him in scorn, *Am I a Jew? Thine own nation and the Chief Priests have delivered Thee unto me.*[4] But it was essential to the fulfilment of God's promises. The Christ was to be *the Son of David.*[5] *Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was?* [6] David, *being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, He would raise up Christ to sit on his throne;* [7] *Of this man's seed hath God, according to promise, raised unto Israel a Saviour, Jesus.*[8] Whence S. Paul begins his great doctrinal Epistle with this contrast, *The Gospel of God concerning His Son Jesus Christ, which was made of the seed of David according to the flesh, and declared to be the Son of God with power.*[9] He was that *one Man among a thousand,* whom Solomon says, *I found;* but *a woman among all those have I not found;* [10] the one in the whole human race. It was fulfilled in the very letter when *they brought to Him all that were diseased,*

[1] Gen. xlix. 10. [2] Ps. lxxxvi. 9. [3] S. Cyr.
[4] S. John xviii. 35. [5] S. Matt. i. 1; xxii. 42.
[6] S. John vii. 42. [7] Acts ii. 30.
[8] Ib. xiii. 23. [9] Rom. i. 1–4. [10] Eccl. vii. 28.

CHAPTER IX

1 *God defendeth his church.* 9 *Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom.* 12 *God's promises of victory and defence.*

THE [a] burden of the word of the LORD in the land

[a] Jer. xxiii. 33.

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and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole.[1] *The whole multitude sought to touch Him, for there went virtue out of Him and healed all.*[2]

Even the Jews saw the reference to the Messiah. "All nations shall come, falling on their faces before the Messiah and the Israelites, saying, Grant, that we may be Thy servants and of Israel. For as relates to the doctrine and the knowledge of the law, the Gentiles shall be their servants, according to that, *In those days ten men*, &c."[3]

CHAP. IX. ver. 1. *The burden*[4] *of the word of the Lord in* [or *upon*[5]] *the land of Hadrach.* The foreground of this prophecy is the course of the victories of Alexander, which circled round the holy land without hurting it, and ended in the overthrow of the Persian empire. The surrender of Damascus followed first, immediately on his great victory at the Issus; then Sidon yielded itself and received its ruler from the conqueror. Tyre he utterly destroyed; Gaza, we know, perished; he passed harmless by Jerusalem. Samaria, on his return from Egypt, he chastised.

[1] S. Matt. xiv. 35, 36.

[2] S. Luke vi. 19, add ib. viii. 46; S. Mark v. 30.

[3] Pesikta Rabbathi, in Yalkut Shim'oni, ii. 56, 4, in Schöttgen, ad loc.

[4] On the word "Burden," see on Nahum i. 1.

[5] As Isa. ix. 8, "The Lord sent a word *upon* Jacob (ביעקב) and it lighted on Israel" (בישׂראל).

It is now certain that there was a city called Hadrach in the neighbourhood of Damascus and Hamath, although its exact site is not known. "It was first found upon the geographical tablets[1] among the Assyrian inscriptions."[2] "In the catalogue of Syrian cities, tributary to Nineveh, (of which we have several copies in a more or less perfect state, and varying from each other, both in arrangement and extent) there are three names, which are uniformly grouped together and which we read Manatsuah, Magida [Megiddo] and Du'ar [Dor]. As these names are associated with those of Samaria, Damascus, Arpad, Hamath, Carchemish, *Hadrach*, Jobah, there can be no doubt of the position of the cities."[3] In the Assyrian Canon, Hadrach is the object of three Assyrian expeditions, 9183 (818 B.C.), 9190 (811) and 9200 (801).[4] The first of these follows upon one against Damascus, 9182 (817). In the wars of Tiglath-pileser II. (the Tiglath-pileser of Holy Scripture) it has been twice deciphered: (1) in the war 738, 737 B.C. after the mention of "the cities to Saua the mountain which is in Lebanon were divided, the land of Bahalzephon to Ammana" (Ammon), there follows Hadrach;[5] and subsequently there are mentioned as joined to the league "nineteen districts of Hamath, and the cities which were round them, which are beside the sea of the setting sun." (2) In

[1] Published in the British Museum Series, vol. ii. Pl. 53, Prof. Rawlinson.

[2] Sir H. Rawlinson, Athenæum, No. 1869, Aug. 22, 1863, p. 246, where he "published his reading, some time after he identified it." "It has since been identified by others."

[3] Sir H. Rawlinson adds in a note: "From the position on the lists, I should be inclined to identify it with Homs or Edessa, which was certainly a very ancient capital (being the Kedesh of the Egyptian records), and which would not otherwise be represented in the Assyrian inscriptions." Note 26, ib.

[4] Oppert in the Révue Archéologique, 1868, T. 2, p. 323.

[5] G. Smith's Assyrian Discoveries, p. 276.

of Hadrach, and [a] Damascus *shall be* the rest thereof :

[a] Amos i. 3.

his "war in Palestine and Arabia," "the city of Hadrach to the land of Saua," [1] and six other cities are enumerated as "the cities beside the upper sea," which, he says, "I possessed, and six of my generals as governors over them I appointed." No other authority nearly approaches these times. The nearest authority is of the second century after our Lord, A.D. 116. "R. José, born of a Damascene mother, said," [2] answering R. Yehudah ben Elai,[3] "I call heaven and earth to witness upon me, that I am of Damascus, and that there is a place called Hadrach." S. Cyril of Alexandria says,[4] that "the land of Hadrach must be somewhere in the eastern parts, and near to Emath (now Epiphania of Antioch) a little further than Damascus, the metropolis of the Phœnicians and Palestine." A writer of the tenth century [5] says that there was "a very beautiful mosque there, called the Mesjed-el-Khadra, and that the town was

[1] G. Smith's Assyrian Discoveries, p. 284.

[2] In Siphre sect. Debarim (ed. Friedm. p. 65).

[3] In the time of Hadrian. Wolf, Bibl. Hebr. i. 411.

[4] Here.

[5] David ben Abraham, MS. Opp. Add. f. 25, quoted by Neubauer, Geogr. du Talmud, p. 298. The account of one Joseph Abassi that "it was once a large city, but now small; that the Arabs told much of its kings and princes; that it was said to have had giants and was about ten miles from Damascus," no doubt relates to Edrei. See Hengstenberg, Christol. ii. 92 sqq. A. v. Kremer, Beiträge zur Geographie des nördlichen Syriens (in d. Denkschriften d. Kais. Akad. d. Wissensch. [Wien] philos. hist. Classe, A. 1852, 2 Abth. p. 21 sqq.) and Topographie v. Damascus (ib. 1854, 2 Abth. p. 1 sqq.; 1855, 2 Abth. p. 1 sqq.) and Wetzstein d. Markt v. Damascus (ZDMG. 1857, p. 476 sqq.) Reisebericht üb. Hauran u. d. Trachonen (1860), carry out the evidence that no trace of such a place can now be found. Köhler, ad loc., T. ii. p. 7.

named from it." The conjecture that Hadrach might be the name of a king,[1] or an idol,[2] will now probably be abandoned, nor can the idea (which before seemed the most probable and which was very old), that it was a symbolic name, hold any longer. For the prophets *do* use symbolic names;[3] but then they are names which they themselves frame. Micah again selects several names of towns, now almost unknown and probably unimportant, in order to impress upon his people some meaning connected with

[1] The idiom, *the land of*, is used of a people, Canaan, Benjamin, Israel, Judah, Zebulon, Naphtali, Sinim, Chittim, Egypt, Assyria, the Philistines; or of the actual king, speaking of his territory (as Neh. ix. 22, *they possessed the land of Sihon, and the land of the king of Heshbon and the land of Og, king of Bashan* (Sihon and Og and the king of Heshbon being, at the time spoken of, in actual possession of that land); but it is nowhere used of any past king or of an idol; much less would it be used in reference to an unknown king or idol. Scotland might in oratory be called "land of the Bruce," or England perhaps, "thou land of Mammon." But it would not be called, without emphasis, "land of Stephen" or "Edgar" or any obscure Saxon king.

[2] The people, not the land, is called "the people of Chemosh" (i.e. the people who worshipped it), Num. xxi. 29; Jer. xlviii. 46. Nor is there any like name of an idol. "Derketo" (v. Elphen) would be תַּרְעָתָא. Hitzig gave up the combination, by which he made the name of an idol (Kl. Proph. Ed. 3).

[3] As "Ariel," Isa. xxix. 1, 2, 7; "the burden of the desert of the sea," ib. xxi. 1; "the sea," Jer. xlix. 23; "Sheshac," of Babylon (whatever the explanation is, perhaps from sinking down, coll. שׁכך Gen. vii. 1), Jer. xxv. 26; li. 41; "the land Merathaim" ("double rebellion"), and "the inhabitants of Pekod" ("visitation") of Babylon (Jer. l. 21); not Dumah, which is probably a real proper name, Isa. xxi. 11; nor לב קמי (Jer. li. 1) for כשׂדים; for כַּשְׂדִּים could not be mentally substituted for it, since יֹשְׁבֵי כַשְׂדִּים would be an impossible combination. For inhabitants are of a land, city, &c.; but כשׂדים are the people themselves.

when [a] the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

[a] 2 Chron. xx. 12; Ps. cxlv. 15.

them,[1] but then he does himself so connect it. He does not name it (so to say), leaving it to explain itself. The name Hadrach[2] would be a real name, used symbolically, without anything in the context to show that it is a symbol.

The cities, upon which the burden or heavy prophecy fell, possessed no interest for Israel. Damascus was no longer a hostile power; Hamath had ever been peaceable, and was far away; Tyre and Sidon did not now carry on a trade in Jewish captives. But the Jews knew from Daniel, that the empire, to which they were in subjection, would be over-

[1] See on Micah i. 10.

[2] The word, divided into two halves, would signify, "sharp-soft." חד is used of sharpness (see on Hab. i. 8; comp. Ps. lvii. 4; Isa. xlix. 2); רך, of delicacy, Deut. xxviii. 54–56; of weakness, ib. xx. 8; 2 Chron. xiii. 7. And so it would signify, what was in one respect or at one time "sharp," and in or at another, "soft." A Jewish tradition, extant in times soon after our Lord, so explained it: "Severe to the Gentiles, and tender to Israel." (R. Judah ben Elai, a disciple of R. Akibah. Wolf, Bibl. Hebr. ii. 690.) S. Jerome has the same from his Jewish teacher, "The burden of the word of the Lord is on the land of Hadrach; on which the Lord exercised both His austerity and clemency; austerity on those who would not believe, clemency on those who, with the Apostles, returned to Him." The name would have singularly suited Persia, whose empire Alexander was engaged in destroying, when this prophecy was fulfilled, and which was aimed at in them. It would describe them as they were, fierce and cruel, as conquerors, but infamous, even among the heathen, for their incests. Sins of the flesh, destroying pure love, brutalising the soul, disorganising the frame, are parents of ferocity, from which voluptuousness seems at first sight most alien.

thrown by Greece.[1] When that rapid attack should come, it would be a great consolation to them to know, how they themselves would fare. It was a turning point in *their* history and the history of the then known world. The prophet describes[2] the circuit, which the conqueror would take around the land which God defended; how the thunder-cloud circled round Judæa, broke irresistibly upon cities more powerful than Jerusalem, but was turned aside from the holy city *in going and returning*, because God encamped around it.

"[3] The selection of the places and of the whole line of country corresponds very exactly to the march of Alexander after the battle of Issus, when Damascus, which Darius had chosen as the strong depository of his wealth, of Persian women of rank, confidential officers and envoys,"[4] was betrayed, but so opened its gates to his general, Parmenio. Zidon, a city renowned for its antiquity and its founders, surrendered freely; Tyre, here specially marked out, was taken after a seven months' siege; Gaza too resisted for five months, was taken, and, as it was said, "plucked up."[5]

And Damascus shall be *the rest thereof*. God's judgment fell first upon Damascus. But the word "resting-place" is commonly used of quiet peaceful resting, especially as given by God to Israel; of the ark, the token of the Presence of God, after its manifold removals, and of the glorious dwelling-place of the Christ among men.[6] The prophet seems then purposely to have chosen a word of large meaning, which

[1] Dan. viii. 20, 21. [2] See below on ver. 8.
[3] Pusey's "Daniel the Prophet," pp. 279, 280.
[4] Grote's Greece, xii. 173, 174.
[5] *κατεσπασμένη*. Strabo, xvi. 2, 30.
[6] מנוחה is used of rest or a place of rest, given by God, Deut. xii. 9; Ps. xxiii. 2; xcv. 11; Micah ii. 10; Isa. xxviii. 12; xxxii. 18; dwelling of God, Ps. cxxxii. 8, 14; Isa. lxvi. 1; for the ark, 1 Chron. xxviii. 2; of the Messiah, Isa. xi. 10. It is probably a proper name, Judges xx. 43.

should at once express (as he had before[1]), that the word of God should fall heavily on Damascus and yet be its resting-place. Hence, about the time of our Lord, the Jews interpreted this of the coming of the Messiah, that "Jerusalem should reach to the gates of Damascus. Since Damascus shall be the place of His rest, but the place of His rest is only the house of the sanctuary, as it is said, *This is My rest for ever; here will I dwell.*"[2] Another added, "All the prophets prophesied but of the years of redemption and the days of the Messiah."[3] Damascus, on the conversion of S. Paul, became the first resting-place of the word of God, the first-fruits of the Gentiles whom the Apostle of the Gentiles gathered from East to West throughout the world.

When [or *For*] *the eyes of man, as* [lit. *and*, i.e. especially beyond others] *of all the tribes of Israel*, shall be *toward the Lord*. This also implies a conversion of Gentiles, as well

[1] הניח Zech. vi. 8.

[2] R. Johanan in Midrash Shir Hasshirim on Cant. vii. 4 in Raym. Pug. Fid. f. 643. This Midrash gives a second mystical interpretation of Hadrach. "Hadrach (חדרך) is the King Messiah, Who is to guide (להדריך) all who come into the world by repentance before God, Blessed for ever." Ib. "R. Johanan was a disciple of the elder Hillel and Shammai, according to the Pirké Aboth, c. 2; prince of Israel for forty years, five of them after the destruction of the temple. Rashi on cod. Rosh Hasshana, end." Wolf, Bibl. Hebr. ii. 844.

[3] Mar (quoted by Rashi), i.e. Rabbi ben Nachman, "Rector of the Academy of Pombedita in 300." De Rossi, Dict. St. v. Rabboth. Ibn Ezra has: "The rest of the prophecy shall be on Damascus; for this prophecy shall be fulfilled, connected with the second temple: For the eyes of man are to the Lord; for many from the men of Damascus shall return to worship the Lord and to turn to the obedience of Israel in Jerusalem." And so Kimchi, "Damascus shall be His resting-place, i.e., the Shechinah of His glory and prophecy."

as Jews. For *man*, as contrasted with Israel, must be the heathen world, mankind.[1] "[2] The eyes of all must needs look in adoration to God, expecting all good from Him, because the Creator of all provided for the well-being of all, as the Apostle says, *Is He the God of the Jews only? Is He not also of the Gentiles? Yea, of the Gentiles also.*[3] God's time of delivering His people is, when they pray to Him. So Jehoshaphat prayed,[4] *O our God, wilt Thou not judge them? For we have no strength against this great company which is come against us, and we know not what we shall do; but our eyes are on Thee;*[5] and the Psalmist says, *The eyes of all wait towards Thee;*[6] and, *As the eyes of servants are unto the hand of their masters, and as the eyes of a maiden are unto the hand of her mistress, so our eyes are unto the Lord our God, until He have mercy upon us.*[7] "For in those days," says a Jew, who represents the traditional interpretation,[8] "man shall look to his Creator, and his eyes shall look to the Blessed One, as it was said above, *we will go with you*, and they shall join themselves, they and their cities, to the cities of Israel."

[1] So Israel and *man* (האדם) are contrasted in Jer. xxxii. 20.
[2] Rib. [3] Rom. iii. 29. [4] 2 Chron. xx. 12.
[5] כי עליך עינינו.
[6] אליך ישברו Ps. cxlv. 15; without עיני Ps. civ. 27; and in the same sense, with ל, שִׂבַּרְתִּי לִישׁוּעָתְךָ Ps. cxix. 166.
[7] Ps. cxxiii. 2, God's eye is said to be אֶל יְרֵאָיו, *towards them that fear Him*, Ps. xxxiii. 18, or in Ezra's Chaldee, *The eye of their God was upon the elders* (על שָׁבֵי) *of the Jews* (Ezra v. 5), or, *the eyes of the Lord thy God are upon it* (the land) בָּהּ, Deut. xi. 12; but there is no construction like ליי עֵין אדם "the Lord hath an eye on (obj.) man" (as LXX, Jon. Syr.). The passages, *Whose eyes are opened* (פְּקֻחוֹת) *upon all the ways of the sons of men, to give, &c.* (Jer. xxxii. 19), "His eyes behold the nations" (בגוים תצפינה Ps. lxvi. 7), are altogether different. "The eye of" must be construed as "his own eye."
[8] Rashi.

2 And [a] Hamath also shall border thereby; [b] Tyrus, and [c] Zidon, though it be very [d] wise.

[a] Jer. xlix. 32.
[b] Isa. xxiii.; Ezek. xxvi., xxvii., and xxviii.; Amos i. 9.
[c] 1 Kings xvii. 9; Ezek. xxviii. 21; Obad. 20.
[d] Ezek. xxviii. 3, &c.

And another:[1] "In those days the eyes of all mankind shall be to the Lord, not to idols or images; therefore the land of Hadrach and Damascus, and the other places near the land of Israel—shall be included among the cities of Judah, and shall be in the faith of Israel."

2. *And Hamath also shall border thereby.*[2] Near to it in place and character, it shall share its subdual. After the betrayal of Damascus, Parmenio was set over all Syria. "The Syrians, not as yet tamed by the losses of war, despised the new empire, but, swiftly subdued, they did obediently what they were commanded."[3]

And Zidon. Zidon, although probably older than Tyre,[4] is here spoken of parenthetically, as subordinate. Perhaps, owing to its situation, it was a wealthy,[5] rather than a strong place. Its name is "Fishing-town"; in Joshua, it is called "the great,"[6] perhaps the metropolis; while Tyre is named from its strength.[7] It infected Israel with its idolatry,[8] and is mentioned among the nations who oppressed them and from whom God delivered them on their prayers,[9] probably

[1] Kimchi.

[2] It might be also, *and Hamath too, which bordereth thereby*, viz. shall be *the place of its rest*, as well as Damascus, but it seems not so forcible.

[3] Q. Curtius, iv. 1.

[4] "The Tyrians are often called Sidonians; the Sidonians are never called Tyrians."

[5] Its manufactures of silver bowls and of female robes of great beauty are mentioned by Homer (Il. vi. 289; xxiii. 743, 744; Od. iv. 614–618); Homer does not name Tyre.

[6] Joshua xi. 8; xix. 28.
[7] Ib. xix. 29.
[8] Judges x. 6.
[9] Ib. x. 12.

under Jabin. In the time of the Judges, it, not Tyre, was looked to for protection.[1] In the times of Ezekiel it had become subordinate, furnishing "rowers"[2] to Tyre; but Esarhaddon, about eighty years before, boasts that he had taken it, destroyed its inhabitants, and repeopled it with men from the East, building a new city which he called by his own name.[3] Tyre too had been taken by Nebuchadnezzar.[4] At the restoration from the captivity, Sidon had the first place,[5] which it retained in the time of Xerxes.[6] But Artaxerxes Ochus gained possession of it by treachery, when all Phœnicia revolted from Persia, and, besides those crucified, 40,000 of its inhabitants perished by their own hands,[7] twenty years before the invasion of Alexander, to whom it submitted willingly.[8]

The Prophet having named Tyre and Zidon together, yet continues as to Tyre alone, as being alone of account in the days of which he is speaking, those of Alexander.

Although, rather, *because she is very wise.* Man's own wisdom is his foolishness and destruction, as *the foolishness of God* is his wisdom and salvation. God *taketh the wise in their own craftiness.*[9] *For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*[10] Of the Hagarenes it is said, they *seek wisdom upon earth; none of these know the way of wisdom, or remember her paths.*[11] The wisdom of Tyre was the source of her pride, and so of her destruction also. *Because thy heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a*

[1] Judges xviii. 7, 28. [2] Ezek. xxvii. 8.
[3] Inscription of Esarhaddon (Annals of the Past, iii. 112). Such names, in the East, last only with the conquerors.
[4] See more fully, "Daniel the Prophet," pp. 289, 290.
[5] Ezra iii. 7. [6] Herod. viii. 67, see also vii. 9, 6.
[7] Diod. xvi. 41 sqq. Mela i. 12.
[8] Curt. iv. 3. [9] Job v. 13.
[10] 1 Cor. i. 21. [11] Baruch iii. 23.

3 And Tyrus did build herself a strong hold, and [a] heaped up silver as the dust, and fine gold as the mire of the streets.

[a] Job xxvii. 16; Ezek. xxviii. 4, 5.

man and not God, though thou hast set thine heart as the heart of God; behold thou art wiser than Daniel, there is no secret that they can hide from thee. Therefore I will bring strangers upon thee—they shall bring thee down to the pit.[1] So of Edom Obadiah says, *The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rock. Shall I not destroy the wise men out of Edom, and understanding out of the mount of Esau?*[2]

3. *And Tyre did build herself a stronghold.* She built it for herself, not for God, and trusted to it, not to God, and so its strength brought her the greater fall. The words in Hebrew express yet more. "Tyre" (*Zor*), lit. "*the rock*," *built herself mazor, tower*, a rock-like fort, as it were, a rock upon a rock for exceeding strength, binding her together. "The walls, 150 feet high and of breadth proportionate, compacted of large stones, embedded in gypsum,"[3] seemed to defy an enemy who could only approach her by sea. "In order to make the wall twice as strong, they built a second wall ten cubits broad, leaving a space between of five cubits, which they filled with stones and earth."[4] Yet high walls do not fence in only; they also hem in. *Mazor* is both "a stronghold" and "a siege." Wealth and strength, without God, do but invite and embitter the spoiler and the conqueror.

And she heaped up silver as the dust, and fine gold as the mire of the streets. Though he heap up silver as the dust, Job says.[5] *The King*, Solomon, *made silver in Jerusalem as stones.*[6] Through her manifold commerce she gathered to herself wealth, as abundant as the mire and the dust, and as value-

[1] Ezek. xxviii. 2, 8.
[2] Obad. 3, 8.
[3] Arrian, ii. 21.
[4] Diod. Sic. xvii. 43.
[5] Job xxvii. 16.
[6] 2 Chron. ix. 27.

4 Behold, [a] the Lord will cast her out, and he

[a] Isa. xxiii. 1.

less. "Gold and silver," said a heathen, "are but red and white earth." Its strength was its destruction. Tyre determined to resist Alexander, "trusting in the strength of the island, and the stores which they had laid up,"[1] the strength within and without, of which the Prophet speaks.

4. *Behold.* Such were the preparations of Tyre. Over against them, as it were, the Prophet sets before our eyes the counsels of God. "Since they had severed themselves from the providence of God, they were now to experience His power."[2] *The Lord will cast her out,*[3] lit. deprive her of her possessions, give her an heir of what she had amassed, viz. the enemy; *and he will smite her power* or *wealth,*[4] of which Ezekiel says,[5] *With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by the greatness of thy wisdom and by thy traffic thou hast increased thy riches, and thine heart is lifted up because of thy riches.*[6] All wherein she relied, and so too the stronghold itself, God would *smite in the sea.* The sea was her confidence and boast. She said *I am a god; I sit in the seat of God, in the midst of the seas.*[7]

The scene of her pride was to be that of her overthrow; the waves, which girt her round, should bury her ruins and wash over her site. Even *in the sea* the hand of God should find her, and *smite* her *in it,* and *into it,* and so that she

[1] Diod. Sic. xvii. 40. [2] Theod.

[3] יוֹרִישׁ, of God, is chiefly used of the driving out the Canaanitish nations before Israel, Exod. xxxiv. 24; Num. xxxii. 21; Ps. xliv. 2; 1 Kings xiv. 24; xxi. 26; 2 Kings xvi. 3; xvii. 8; xxi. 2.

[4] חיל cannot be here the outer wall (on which see Nahum iii. 8) which was useless in island Tyre, whose walls rising from the sea needed no outer wall and admitted of no fosse or pomœrium.

[5] Ezek. xxviii. 4, 5. [6] חיל. [7] Ezek. xxviii. 2.

will smite [a] her power in the sea; and she shall be devoured with fire.

[a] Ezek. xxvi. 17.

should abide in it. "They mocked at the king, as though he thought to prevail against Neptune [the sea]."[1] "Ye despise this land-army, through confidence in the place, that ye dwell in an island," was the message of Alexander, "but soon will I show you that ye dwell on a continent."[2]

Every device had been put in force in its defence: the versatility by which the inhabitants of an island, some $2\frac{1}{2}$ miles in circumference, held at bay the conqueror of the battle of Issus with unlimited resources, "engineers from Cyprus and all Phœnicia,"[3] and "a fleet of 180 ships from Cyprus,"[4] attests the wisdom in which the Prophet says she would trust. "She had already a profusion of catapults and other machines useful in a siege, and easily prepared manifold others by the makers of war-engines and all sorts of artificers whom she had, and these invented new engines of all sorts; so that the whole circuit of the city was filled with engines."[5] Divers who should loosen the mole; grappling hooks and nets to entangle near assailants; melted metal or heated sand to penetrate between the joints of their armour; bags of sea-weed to deaden the blows of the battering machines; a fire-ship navigated so as to destroy the works of the enemy, while its sailors escaped; fiery arrows; wheels set in continual motion, to turn aside the missiles against them,[6] bear witness to an unwearied inventiveness of defence. The temporary failures might have shaken any mind but Alexander's (who is even said to have hesitated)[7] but that he dared not, by abandoning the enterprise, lose the prestige of victory. Yet all ended in the massacre of

[1] Diod. Sic. xvii. 41. [2] Q. Curt. iv. 7.
[3] Arr. ii. 21. [4] Q. Curt. iv. 13. [5] Diod. Sic. xvii. 41.
[6] Q. Curt. iv. 11–16; Arrian ii. 18–22.
[7] Diod. Sic. xvii. 42–46.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for

[a] Jer. xlvii. 1, 5; Zeph. ii. 4.

6000, 7000, or 8000 of her men, the crucifixion of 2000, the sale of the rest, whether 13,000 or 30,000, into slavery.[1] None escaped save those whom the Sidonians secreted in the vessels,[2] with which they had been compelled to serve against her.

And she herself,[3] when her strength is overthrown, *shall be devoured with fire*. "Alexander, having slain all, save those who fled to the temples, ordered the houses to be set on fire."[2]

5. *Ashkelon shall see and fear.* The words express that to *see* and *fear* shall be as one.[4] The mightiest and wealthiest, Tyre, having fallen, the neighbour cities of Philistia, who had hoped that her might should be their stay, shall stand in fear and shame. Tyre, being a merchant-city, the mother-city of the cities of the African coast and in Spain, its desolation caused the more terror.[5]

And the [*a*] *king shall perish from Gaza*, i.e. it shall have no more kings. It had been the policy of the world-empires to have tributary kings in the petty kingdoms which they conquered, thus providing for their continued tranquil submission to themselves.[6] The internal government remained as before: the people felt no difference, except as to the payment of the tribute. The policy is expressed by the

[1] Diod. xvii. 46; Q. Curt. iv. 19; Arr. ii. 24.
[2] Q. Curt. l. c.
[3] והיא emph.
[4] תֵּרֶא־וְתִירָא.
[5] Isa. xxiii. 5–11.
[6] Herodotus states it to have been the wont of the Persian monarchs to put the sons even of revolted kings on their fathers' thrones (iii. 15), and in the review of the Persian troops under Xerxes mentions different tributary kings, among whom the king of Sidon had first rank; then the king of Tyre; then the rest (viii. 67). Josephus speaks of "the kings of Syria" (Ant. xi. 8, 5).

her expectation shall be ashamed; and the king

title "king of kings," which they successively bore. Sennacherib speaks of the kings of Ascalon, Ekron, and Gaza.[1] A contemporary of Alexander[2] mentions, that the king of Gaza was brought alive to Alexander on its capture. Alexander's policy was essentially different from that of the world-monarchs before him. *They* desired only to hold an empire as wide as possible, leaving the native kings, if they could; and only, if these were intractable, placing their own lieutenants. Alexander's policy was to blend East and West into one.[3] These petty sovereignties, so many insulated centres of mutual repulsion, were essentially at variance with this plan, and so this remnant of sovereignty of 1500 years was taken away by him, when, after a siege in which he himself was twice wounded, he took it. Alexander wholly depopulated it, and repeopled the city with strangers.

And Ashkelon shall not be inhabited. Ashkelon yielded at once to Jonathan, when he "camped against it,"[4] after he had taken and "burned Ashdod and the cities round about it." In another expedition of Jonathan its inhabitants "met him honourably,"[5] while "they of Gaza shut him out" at first. "Simon—passed through the country unto Ascalon, and the holds there adjoining,"[6] without resistance, whereas "he turned aside to Joppe, and won it." He placed Jews in Gaza, but of Ascalon nothing is said. The

[1] In Layard, Nin. and Bab. p. 144.

[2] Hegesias in Dionys. Hal. de comp. verb. c. 18, T. V. p. 125, Reiske. There is much obscurity about the individual. Dion. Hal. has, "its king Baistis or Baistios;" Arrian (ii. 25) mentions Batis, an Eunuch and so a Persian officer, as "having supreme authority over Gaza;" *κρατῶν τ. Γαζαίων πόλεως.* Q. Curtius says, "Betis was over the city" (iv. 26). Josephus (Ant. xi. 8, 3) says that "the name of the commandant of the garrison was Babēmēsēs."

[3] See "Daniel the Prophet," pp. 142–145.

[4] 1 Macc. x. 86. [5] Ib. xi. 60, 61. [6] Ib. xii. 33.

shall perish from Gaza, and Ashkelon shall not be inhabited.

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ruins of a Christian city, built on its site, "khirbet-Ascalon," have been lately discovered in the hills near Tell Zakariyeh,[1] and so, a little south of Timnath, a Philistine city in the days of Samson, whence Samson went to it, to gain the thirty changes of raiment.[2] Commentators have assigned reasons why Samson might have gone so far as the maritime Ascalon, whereas, in fact, he went to a city close by.

That city, in 536 A.D., had its Bishop. "The site shows the remains of an early Christian Church or convent:"[3] as "a great lintel of stone,[4] resembling somewhat the Maltese Cross, lies on the ground." It was probably destroyed by the inundation of Mohammedan conquest. In A.D. 1163, it was a ruin. The distance of the ruins from the Ascalon Maiumas corresponds to that assigned by Benjamin of Tudela, being twice the distance of that city from Ashdod;[5] but since he was at Beth Jibrin,[6] he must have been not far from the spot where it has been lately discovered.[7] The

[1] "The name was given twice to Lieut. Conder and three times to Corporal Brophy by different witnesses," "so that there is no doubt (Lieut. Conder subjoins) that it is a well-known site." Lieut. Conder's Report, N. xxxiv. p. 153.

[2] Judges xiv. 19.

[3] Lieut. Conder, ib.

[4] "Such lintels are to be found in all that class of ruins, which date from about the fifth to the seventh century." Ib.

[5] He says that the new Ashkelon, that on the sea, is two parasangs from Ashdod, four from the old Ashkelon.

[6] Travels, p. מב.

[7] Jer. xlvii. 7, *How can it* (the sword of the Lord) *be quiet, seeing that the Lord has given it a charge against Ashkelon, and against the sea-shore?* has often been wrongly quoted in proof that Ashkelon was on the sea-shore. On the contrary, Jeremiah speaks of them as distinct; "against Ashkelon and against the sea-shore." The חוף הים, in the three other places in which it occurs, is only a title for

6 And a bastard shall dwell in [a] Ashdod, and I will cut off the pride of the Philistines.

[a] Amos i. 8.

Ashkelon, which was Herod's birthplace and which he beautified, must have been the well-known city by the sea; since the distance from Jerusalem assigned by Josephus[1] is too great for the old Ashkelon, and he speaks of it as on the sea.[2]

6. *And a bastard shall dwell at Ashdod.*[3] The "mamzer" was one born unlawfully, whether out of marriage, or in forbidden marriage, or in adultery.[4] Here it is, probably, like our "spurious brood";[5] whether it was so itself or in the eyes of the Ashdodites; whence he adds—

Philistia itself, as lying between the Shephelah and the sea. Thus in Deut. i. 7, Palestine is divided into the hill country, the 'Arabah, the Shephelah, the Nejeb, and the חוף הים. In Joshua, ix. 1 the division is, "the hill country, the Shephelah, and the whole coast of the great sea, כל חוף הים הגדול." Ezekiel (xxv. 16) uses חוף הים, as equivalent to the Cherethim and Philistim, whom he had named just before. Jeremiah names together the whole tract and a chief city of it, as the prophets so often speak of "Judah and Jerusalem."

[1] 520 stadia. B. J. iii. 2, 1.

[2] Ib. iv. 11, 5.

[3] On the omission of Gath see on Amos i. 6.

[4] ἐκ πορνῆς, *ὁ* in Deut. xxiii. 2; "de scorto," Vulg. and so Saad.; "son of adultery," Syr. With this agrees the opinion of R. Joshua, A.D. 73, "every one, for whom they are guilty of death in the house of judgment." R. Joshua b. Azai says, "I have found a roll of genealogies in Jerusalem, and there was written in it, 'M., a mamzer from a man's wife;' to confirm the words of R. Joshua," in Yebamoth, c. 4, § 13. R. Akiba's opinion was, that "it was any near of kin, with whom marriage was forbidden;" Simon the Temanite said, "any liable to excision at the hands of God." Ib. in Ges. Thes. p. 781 sub v. Of the etymologies, Kimchi's is perhaps the most probable, that it is from זור, the two מ's being added, as in מַמְגֻרוֹת, Joel i. 17.

[5] The LXX, Jon. Syr. agree in the rendering, "strangers," Jon. and the Syr. using the same word; נוכריא Pesh.; "and the children of Israel shall dwell in Ashdod, who were

7 And I will take away his * blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

* Heb. *bloods.*

I will cut off the pride of the Philistines. Pride would survive the ruin of their country, the capture of their cities, the loss of independence. It would not survive the loss of their nationality; for they themselves would not be the same people, who were proud of their long descent and their victories over Israel. The breaking down of nationalities, which was the policy of Alexander, was an instrument in God's hands in cutting off their pride.

7. *And I will take away his bloods out of his mouth.* The *abominations* being idol-sacrifices,[1] the *bloods* will also be, the blood mingled with the wine of sacrifices, of which David says, *Their drink-offerings of blood will I not offer;*[2] and Ezekiel unites the offences, "*Ye eat with the blood, and lift up your eyes toward your idols,* and shed blood."[3]

But he that remaineth, better, *And he too shall remain over to our God.* Of the Philistines too, as of Israel, *a remnant shall be saved.* After this visitation their idolatry should

in it, as strangers" (כנוכראין). Jon. Aq. Symm. Theod. retain the Hebrew word, as do Onk. and Sam. in Deut.

[1] שקוצין always retains its appellative sense. It is not merely "idols," but idols, in that they were "abominations." It is generally in constr., "the abomination of" such a nation, 1 Kings xi. 5, 7 [*bis*], 2 Kings xxiii. 13 [*bis*], "the abomination of his, their, eyes," Ezek. xx. 7, 8; or with the personal pronoun as here, Deut. xxix. 17; Isa. lxvi. 3; Jer. [five times] Ezek. [six times]. In a few places it stands absolutely, in its original appellative sense, Nahum iii. 6; allusively to the idol abominations, Hosea ix. 10; with art. the [idol] abominations (2 Kings xxiii. 24; 2 Chron. xv. 8); and the abomination of desolation, Dan. ix. 27; xi. 31; xii. 11 [all].

[2] Ps. xvi. 4.

[3] Ezek. xxxiii. 25.

8 And [a] I will encamp about mine house because

[a] Ps. xxxiv. 7; Zech. ii. 5.

cease; God speaks of the Philistine nation as one man; He would wring his idol-sacrifices and idol-enjoyments from him; he should exist as a nation, but as God's.

And he shall be as a governor in Judah, lit. "a captain of a thousand," merged in Judah as in a larger whole, as each tribe was divided into its "thousands," yet intimately blended, in no inferior position, with the people of God, as each converted nation became an integral yet unseparated whole in the people of God.

And Ekron as a Jebusite. Ekron was apparently the least important of the few remaining Philistine cities;[1] yet he shall be, as those of the Canaanite nations who were not destroyed, nor fled, but in the very capital and centre of Israel's worship, *dwelt with the children of Benjamin and Judah*,[2] and were, as a type of the future conversion and absorption of the heathen, incorporated into Judah.

8. *And I will encamp about my house* (*for*[3] *my house's sake*) *because of the army;*[4] *because*, it is added in explanation, *of him that passeth by and of him that returneth;* Alexander, who *passed by* with his army, on his way to Egypt, and *returned*, having founded Alexandria.

It was a most eventful march; one of the most eventful

[1] See on Amos i. 8.

[2] Joshua xv. 63; Judges i. 21.

[3] לביתי.

[4] צָבָא, for צָבָא, according to the Masorites as in the verb also, Isa. xxix. 7. So Symm. *κωλύων στρατείας.* The context also favours the reading: for unless the *passers by* and *returners* had been a powerful army, there had been no occasion for that defence of which God speaks. The correction מַצָּבָה would come to the same, "a military post"; only, in actual use, this is a "fort," "fortress," 1 Sam. xiv. 12, i.q. מְצָב ib. xiii. 23; xiv. 1, 4, 6, 11, 15; 2 Sam. xxiii. 14; מָצָב Isa. xxix. 3, is a work on the offensive, not defensive. Ewald comes to the same sense, that God would protect her against any one coming against her.

of the army, because of him that passeth by, and

in the history of mankind. The destruction of the Persian empire, for which it prepared, was in itself of little moment; Alexander's own empire was very brief. As Daniel had foretold,[1] he came, *cast down* Persia *to the ground, waxed very great,* and *when he was strong, the great horn was broken.* But with the marvellous perception which characterised him, he saw and impressed upon his successors the dependableness of the Jewish people. When he came into Judæa, he sent to the high-priest for aid against Tyre and for the like tribute as he used to pay to Darius, promising that he would not repent of choosing the friendship of the Macedonians.[2] The high-priest refused on the ground of the oath, by which his people were bound in fealty to the earthly king of kings, whom Alexander came to subdue. Alexander threatened to teach all, through its fate, to *whom* fealty was due. This, after the conquest of Gaza, he prepared to fulfil. He came, he saw, he was conquered. [3] Jaddua and his people prayed to God. Taught by God in a dream not to fear, he went to meet the conqueror. The gates of the city were thrown open. There marched out, not an army such as encountered the Romans, but as he had been taught, a multitude in white garments, and the priests going before in their raiment of fine linen. The high-priest, in his apparel of purple and gold, having on his head the mitre, and on it the golden plate,[4] whereon was written the name of God, advanced alone, and the conqueror, who was expected to give the city to be plundered, and the high-priest to be insulted and slain, kissed the name of God, recognising in the priest one whom he had seen in the like dress in a dream, who had bidden him, when hesitating, cross to Asia;

[1] Dan. viii. 7, 8. [2] Jos. Ant. xi. 8, 3. [3] Ib. n. 5.

[4] Justin says, "Then he, Alexander, goes to Syria, where many kings of the East with fillets met him. Of these, according to their deserts, he received some into alliance; others he deprived of their kingdom, putting other kings in their place." xi. 10.

because of him that returneth: and [a] no oppressor

[a] Isa. lx. 18; Ezek. xxviii. 24.

for that he would go before his army and deliver the Persian empire to him.

The result is related to have been, that Alexander promised to allow the Jews in Judæa to live according to their own laws, remitted the tribute of every seventh year, acceded beforehand to the terms to be proposed by those in Babylonia and Media, and that many Jews joined his army, under condition that they might live under their own laws.

Rationalism, while it remains such, cannot admit of Daniel's prophecies which the high-priest showed him, declaring that a Greek should destroy the Persian empire, which Alexander rightly interpreted of himself. But the facts remain; that the conqueror, who, above most, gave way to his anger, bestowed privileges almost incredible on a nation, which under the Medes and Persians had been "the most despised part of the enslaved;" [1] made them equal in privileges to his own Macedonians,[2] who could hardly

[1] Tacitus limits the description to the time, "when the East belonged to the Assyrians, Medes, and Persians." Hist. v. 8.

[2] "Alexander gave them (the Jews) a place to dwell in, and they obtained equal rank with the Macedonians. I know not what Apion would have said, had they been settled near the Necropolis and not near the palace, and were not their race now too called 'Macedonians.' If then he (Apion) has read the Epistles of Alexander the King, and has met with the rescripts of Ptolemy Lagi and the kings after him, and has lighted on the column which stands in Alexandria and contains the rights given by the great Cæsar to the Jews; if, I say, he knows these things, and, knowing them, has dared to write the contrary, he is unprincipled; if he knew nothing of them, he is ill-instructed." "Alexander collected some of our people there, not for want of such as should colonise the city which he founded with great earnestness. But carefully proving all as to good faith and probity, he gave this distinction to our people. For he honoured our nation, as Hecatæus too says of us, that, for the probity and good faith which the Jews evinced towards him, he

brook the absorption of the Persians, although in inferior condition, among themselves.[1] The most despised of the enslaved became the most trusted of the trusted. They became a large portion of the second and third then known cities of the world. They became Alexandrians, Antiochenes, Ephesians,[2] without ceasing to be Jews. The law commanded faithfulness to oaths, and they who despised their religion respected its fruits.

The immediate successors of Alexander, Ptolemy Lagi[3] and Antiochus Nicator, followed his policy; Ptolemy espe-

gave them in addition the territory of Samaria to hold, free from tribute. And Ptolemy Lagi too was like-minded with Alexander as to those who dwelt in Alexandria." Cont. ap. 4, 4. This early equalising of the Jews with Alexandrians is recognised in the edict of Claudius: "Having learnt that the Jews in Alexandria were from the first called Alexandrians, having been settled there together with the Alexandrians straightway at the earliest period, and having received from the kings equal citizenship, as appeared plain both from their letters and from the ordinances," &c. [in Jos. Ant. xix. 5, 2] in Pusey's "Daniel the Prophet," p. 146, n. 3.

[1] Arr. vii. 6.

[2] "His (Apion's) marvelling, how, being Jews, they were called Alexandrians, betrays the same ignorance. For all who are invited into a given colony, much as they differ in race, take their name from its founders. Those of us who dwell at Antioch are called Antiochenes. For Seleucus, the founder, gave them citizenship. And so too in Ephesus, and the rest of Ionia, they bear the same name with the natives, the successors (of Alexander) having given it to them." Jos. c. Ap. ii. 4. See Pusey's "Daniel the Prophet," p. 146, n. 2.

[3] Ptolemy Lagi, "understanding that those from Jerusalem were most reliable as to their oaths and fealty (from the answer which they gave to the embassy of Alexander after he had conquered Darius), having located many of them in the garrisons and given them equal rights of citizenship with the Macedonians in Alexandria, took an oath of them that they would keep fealty to the descendants of him who gave them this charge. And no few of the other Jews came of their own accord into Egypt, invited by the goodness of the soil and the liberality of Ptolemy." Jos. Ant. xii. 1; ib. p. 145, n. 8.

shall pass through them any more: for now [a] have I seen with mine eyes.

[a] Exod. iii. 7.

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cially, on the ground of the fealty shown to Darius; Nicator, as having observed their faithfulness as soldiers, who had served with him;[1] but they were so enrolled on this visit to Jerusalem. The heathen kings multiplied, in their own purpose, faithful subjects to themselves; in God's design, they prepared in Asia and Egypt a seed-plot for the Gospel. The settlement of the Jews at Alexandria formed the language of the Gospel; that wonderful blending of the depth of the Hebrew with the clearness and precision of the Greek. Everywhere the seed of the preparatory dispensation was sown, to be fostered, grow and ripen with the harvest of the Gospel.

For now have I seen with Mine eyes. This is the counterpart of what the Psalmists and pious men so often pray, *Awake to help me and behold;*[2] *Look down from heaven, behold and visit this vine;*[3] *Look upon my trouble from them that hate me;*[4] *Look upon my affliction and my trouble; look upon my enemies, for they are many;*[5] *Look upon my adversity and deliver me;*[6] *O Lord, behold my affliction;*[7] *Behold, O Lord, for I am in distress;*[8] *Look and behold my reproach;*[9] *Open Thine eyes, O Lord, and see;*[10] *Look down from heaven, and behold from the habitation of Thy holiness and glory.*[11] With God, compassion is so intrinsic an attribute, that He is pictured

[1] "They (the Jews) obtained the honour from the kings of Asia also, having served in the army with them. For Seleucus Nicator, in the cities which he founded in Asia and in lower Syria, and in the metropolis itself, Antioch, conferred on them citizenship, and made them rank with the Macedonians and Greeks who were settled therein, so that this citizenship remains even now also." Ant. xii. 3, 1; ib. p. 146, n. 1.

[2] Ps. lix. 4. [3] Ib. lxxx. 14. [4] Ib. ix. 13.
[5] Ib. xxv. 18, 19. [6] Ib. cxix. 153.
[7] Lam. i. 9, add 11; ii. 20. [8] Ib. i. 20. [9] Ib. v. 1.
[10] Isa. xxxvii. 17; Dan. ix. 18. [11] Isa. lxiii. 15.

9 ¶ [a] Rejoice greatly, O daughter of Zion; shout,

[a] Isa. lxii. 11; Zech. ii. 10; Matt. xxi. 5; John xii. 15.

as looking away, when He does not put it forth. With God, to behold is to help.

9. From the protection, which God promised to His people and to His House, the Prophet passes on to Him Who was ever in his thoughts, and for Whose sake that people and temple were preserved. He had described the great conqueror of this world, sweeping along in his course of victory. In contrast with such as he, he now exhibits to his people the character and procession of their king. *Rejoice greatly.* Not with this world's joy. God never exhorts man to *rejoice greatly* in this world's fleeting joys. He allows us to be glad, as children, before Him; He permits such buoyancy of heart, if innocent; but He does not command it. *Now* He commands His people to burst out into a jubilee of rejoicing: they were to dance and shout for gladness of spirit; "despising the poor exultation of this world and exulting with that exceeding" yet chaste joy, which befits the true bliss to be brought by their King and Saviour. "This word, *greatly*, means that there should be no measure whatever in their exultation; for the exultation of the children of the bridegroom is far unlike to the exultation of the children of this world."[1] "He biddeth the spiritual Zion rejoice, inasmuch as dejection was removed. For what cause of sorrow is there, when sin has been removed, death trampled underfoot, and human nature called to the dignity of freedom, and crowned with the grace of adoption and illumined with the heavenly gift?"[2]

Behold, thy king cometh unto thee. He does not say "*a* king," but "*thy* king"; thy king, thine own, the long-promised, the long-expected; He Who, when they had kings of their own, given them by God, had been promised as *the* king;[3] *the righteous Ruler among men,*[4] of the seed of David; He Who, above all other kings, was *their* King

[1] Rup.
[2] S. Cyr.
[3] e.g. Ps. ii., lxxii.; Is. xxxii. 1; xxiii. 5.
[4] 2 Sam. xxiii. 3.

O daughter of Jerusalem: behold, [a] thy King

[a] Jer. xxiii. 5 and xxx. 9; Luke xix. 38; John i. 49.

and Saviour; Whose kingdom was to absorb in itself all kingdoms of the earth; *the King of kings, and Lord of lords.* Her king was to come *to her.* He was in a manner then "of her," and "not of her"; "of her," since He was to be *her king*, "not of her," since He was to "*come to* her." As Man, He was born of her: as God, the Word made flesh, He *came to* her. "[1] *To thee,* to be manifest unto thee; [2] to be thine by communion of nature; [3] as He is thine, by the earnest of the Eternal Spirit and the gift of the Father, to procure thy good. *Unto us a Child is born, unto us a Son is given.*" [4] Of this, His entry into Jerusalem was an image. But how should He come? "He shall come to thee," says an old Jewish writing,[5] "to atone thee; He shall come to thee, to upraise thee; He shall come to thee, to raise thee up to His temple, and to espouse thee with an everlasting espousal."

He is just and having salvation. Just or righteous, and the Fountain of justice or righteousness. For what He is, *that* He diffuseth. Righteousness which God *Is*, and righteousness which God, made Man, imparts, are often blended in Holy Scripture.[6] This is also the source of the exceeding joy. For the coming of their king in righteousness would be, to sinful man, a cause, not of joy, but of fear. This was the source of the Angel's message of joy: *I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour.*[7]

He is just, "because in the Divine Nature, He is the Fountain of all holiness and justice." [8] "As Thou art righteous Thyself, Thou orderest all things righteously. For Thy power is the beginning of righteousness." [9] Ac-

[1] Cocc. [2] 1 Tim. iii. 16. [3] Heb. ii. 14. [4] Isa. ix. 6.
[5] Zohar Levit. f. 3, col. 9 in Schöttg. on Hosea ii. 21.
[6] Isa. xlv. 21; liii. 11; Jer. xxiii. 5, 6; xxxiii. 15, 16; Mal. iv. 2.
[7] S. Luke ii. 10, 11. [8] Dion. [9] Wisd. xii. 15, 16.

cording to the nature which He took, He was also most just; for He ever sought the glory of the Father, and, *He did no sin, neither was guile found in His Mouth.*[1] In the way also of justice He satisfied for men, delivering Himself for their faults to the pain of the most bitter death, to satisfy the honour of the Divine Majesty, so that sin should not remain unpunished. Hence He saith of Himself: *He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him.*[2] Of Whom also Stephen said to the Jews, *Your fathers slew them which shewed before of the coming of the Just One, of Whom ye have been now the betrayers and murderers.*[3] Righteousness is an awful attribute of God. It is a glory and perfection of His Being, for the perfect to gaze on and adore. Mercy, issuing in our salvation, is the attribute which draws us sinners. And this lies in the promise that He should *come to them*, however the one word *nosha'* be rendered.[4] The meaning of such a prophecy as this is secure, independent of single words. The whole context implies, that He should come as a ruler and deliverer, whether the word *nosha'* signify "endued with salvation" (as the old versions rendered it, "Saviour"), or whether it be, "saved." For as He came, not for Himself but for us, so, in as far as He could be said to be saved, He was "saved," not for Himself but for us. Of our Lord, as Man, it is, in like way, said, *Thou shalt not leave His soul in Hell,*[5] or, *Whom God raised up, having loosed the*

[1] 1 S. Peter ii. 22. [2] S. John vii. 18. [3] Acts vii. 52.

[4] The Jewish Versions as well as the Christian render, actively, "Saviour," LXX, σώζων; Jon. פריק, as well as the Christian, the Syr. and S. Jerome. The participle נושע might, according to analogy, be a reflective, but it only occurs elsewhere as a passive; with ב p., Deut. xxxiii. 29; Isa. xlv. 17; with ב r., Ps. xxxiii. 16. Imperat. "Look unto Me and be ye saved," וְהִוָּשְׁעוּ Isa. xlv. 22; being "saved by God" implied Num. x. 9; Ps. xviii. 3 [2 Sam. xxii. 4]; lxxx. 3, 7, 19; cxix. 117; Prov. xxviii. 18; Isa. xxx. 15; lxiv. 5; Jer. iv. 14; viii. 20; xvii. 14; xxiii. 6; xxx. 7; xxxiii. 16 [all].

[5] Ps. xvi. 10.

cometh unto thee: he *is* just, and * having salva-

* Or, *saving himself.*

pains of death, because it was not possible that He should be holden of it.[1] As Man, He was raised from the dead; as God, He raised Himself from the dead, for our sakes, for whom He died. For us, He was born a Saviour; for us, He was endued with salvation; for us, He was saved from being held of death; in like way as, of His Human Nature, the Apostle says, *He was heard, in that He feared.*[2] To us, as sinners, it is happiest to hear of the Saviour; but the most literal meaning "saved" has its own proper comfort; for it implies the Sufferings by which that salvation was procured, and so it contains a hint of the teaching by Isaiah, *He was taken from oppression and from judgment;* upon which that same wide reign follows, of which David, in his picture of the Passion,[3] and Isaiah[4] prophesy. "This 'saved' does not imply that He obtained salvation for His own otherwise than from Himself. *Mine own arm,* He saith in Isaiah, *brought salvation unto Me.*[5] But as Man, He obtained salvation from the indwelling Godhead. For when He destroyed the might of death, when, rising from the dead, He ascended into heaven, when He took on Him the everlasting kingdom of heaven and earth, He obtained salvation from the glory of the Father, i.e. from His own Divinity, to impart it to all His. The Hebrew word, then, in no way diminishes the amplitude of His dignity. For we confess, that the Human Nature of Christ had that everlasting glory added to It from His Divine Nature, so that He should not only be Himself adorned with those everlasting gifts, but should become the cause of everlasting salvation to all who obey Him."[6]

Lowly. Outward lowliness of condition is, through the grace of God, the best fosterer of the inward. The word *lowly* wonderfully expresses the union of both; lowness of outward state with lowliness of soul. The Hebrew word

[1] Acts ii. 24. [2] Heb. v. 7. [3] Ps. xxii. 27, 28.
[4] Isa. liii. 10–12. [5] Ib. lxiii. 5. [6] Osor.

expresses the condition of one, who is bowed down, brought low through oppression, affliction, desolation, poverty, persecution, bereavement; but only if, at the same time, he had in him the fruit of all these, in lowliness of mind, submission to God, piety. Thus our Lord pronounces the blessedness of "the poor" and "the poor in spirit," i.e. poor in estate, who are poor in soul also. But in no case does it express lowliness of mind without lowness of condition. One lowly, who was not afflicted, would never be so called. The Prophet, then, declares that their King should come to them in a poor condition, *stricken, smitten, and afflicted*,[1] and with the special grace of that condition, meekness, gentleness, and lowliness of soul; and our Lord bids us, *Learn of Me, for I am meek and lowly of heart.*[2] "[3] He saith of Himself in the Gospel, *The foxes have holes and the birds of the air* have *nests, but the Son of Man hath not where to lay His Head.*[4] *For though He was rich, He for our sakes became poor, that we through His poverty might be rich.*[5]

Lowly and riding upon an ass. Kings of the earth ride in state. The days were long since by, when the sons of the judges rode on asses.[6] Even then the more distinguished rode on *white* (i.e. roan[7]) asses. The mule, as a taller animal, was used by David[8] and his sons,[9] while asses were used for his household,[10] and by Ziba, Shimei, Mephibosheth, Ahitophel,[11] and, later, by the old prophet of Bethel.[12] David had reserved horses for 100 chariots,[13] after the defeat of the Syrians, but he himself did not use them. Absalom employed *chariots and horses*[14] as part of his pomp, when preparing to displace his father; and Solomon multiplied them.[15] He speaks of it as an indignity or reverse: *I have seen servants upon horses, and princes walking, as servants,*

[1] Isa. liii. 4. [2] S. Matt. xi. 29. [3] Dion.
[4] S. Matt. viii. 20. [5] 2 Cor. viii. 9. [6] Judges x. 4; xii. 14.
[7] Ib. v. 10. [8] 1 Kings i. 33, 38, 44.
[9] 2 Sam. xiii. 29; xviii. 9. [10] Ib. xvi. 2.
[11] Ib. xvi. 1; xvii. 23; xix. 26; 1 Kings ii. 40.
[12] 1 Kings xiii. 13, 23, 27. [13] 2 Sam. viii. 4. [14] Ib. xv. 1.
[15] 1 Kings iv. 26; x. 26; 2 Chron. i. 14; ix. 25.

tion; lowly, and riding upon an ass, and upon a colt the foal of an ass.

upon the earth.[1] The burial of an ass became a proverb for a disgraced end.[2] There is no instance in which a king rode on an ass, save He Whose kingdom was not of this world. The prophecy, then, was framed to prepare the Jews to expect a prophet-king, not a king of this world. Their eyes were fixed on this passage. In the Talmud, in their traditional interpretations, and in their mystical books, they dwelt on these words. The mention of the ass, elsewhere, seemed to them typical of this ass, on which their Messiah should ride. "If a man in a dream seeth an ass," says the Talmud,[3] "he shall see salvation." It is an instance of a

[1] Eccl. x. 7. [2] Jer. xxii. 19.

[3] Berachoth, f. 56, 2 (in Schöttgen, ad loc.). There was a general consent among the Jews, that this prophecy related to the Messiah. *R. Joseph* (probably "the pious," the disciple of Jochanan, the disciple of Hillel, Wolf, Bibl. Hebr. ii. 848, 844) used it as an argument against R. Hillel, who disbelieved in any Messiah. "R. Hillel, 'Israel has no Messiah, for they enjoyed him in the days of Hezekiah.' R. Joseph said, 'Lord, forgive R. Hillel!' When did Hezekiah live? In [the time of] the first temple. But Zechariah prophesied in [the time of] the second temple; 'Rejoice greatly, daughter of Zion, behold, thy king cometh unto thee, righteous and *nosha*'.'" He said also, "O that he may come, and that I may be worthy to sit in the shadow of the dung of his ass." Sanhedrin, f. 99, 1. "*R. Alexandri* said, that *R. Joshua ben Levi* set against each other the Scriptures, 'Lo there came with the clouds of heaven one like unto the Son of Man,' and that, 'lowly and riding on an ass.' Deserve he [Israel], 'with the clouds of heaven;' deserve he not, 'lowly and riding on an ass.'" Ib. f. 98. "All these goods, which I will do to them through the merits of the Messiah, shall be extended in all those years." *R. Jannai* (about A.D. 130) said from *Raf*, "Whoever looketh for salvation, God will give him rest in the garden of Eden, according to that, 'I will feed my flock and cause them to lie down' (Ezek. xxxiv. 15). 'Just and nosha.' This is the Messiah, who justifieth his judgment against Israel because they mocked him, because he sat in prison, so he is called

prophecy which, humanly speaking, a false Messiah could have fulfilled, but which, from its nature, none would fulfil,

'just.' But why נושע, but that he justifieth the judgment upon them. He says to them, 'Ye are my sons; are ye not all to be saved only by the mercy of the Holy One, blessed be He?' 'Afflicted and riding on an ass.' This is the Messiah. But why is his name called עני, 'afflicted'? Because he was afflicted all those years in prison, and the transgressors of Israel mocked him, because he rideth upon an ass on account of the wicked who have no desert" (a dislocated passage, Schöttg. says, of the *Pesikta Rabbathi*, f. 61, 1, 2, in Schöttg. de Messia, loci gen. n. xcvii. p. 136. The Hebrew of the latter part is given by Wünsche, d. Leiden des Messias, p. 66). And in a remarkable passage on Cant. i. 4, "Let us exult and rejoice in thee." "The Matrona is like a royal bride, whose husband the king, her sons and sons-in-law, were gone beyond sea. When they brought her word that her sons were returned, she said, 'What cause of joy have I? Let my daughters-in-law rejoice!' Another messenger came, that her sons-in-law were returned; she answered, 'What cause of joy have I? Let my daughters rejoice!' But when they told her that the king, her husband, was returned, she said, 'This is perfect joy, a joy above all joys!' So also in the time to come, the time of the Messiah, the prophets shall come to Jerusalem and say (Isa. lx. 4), 'Thy sons shall come from far;' she will answer, 'What cause of joy have I?' The prophets will add, 'Thy daughters shall be nurtured by thy side;' she will answer in like way. But when they shall say to her, 'Behold, thy king cometh unto thee, just and a Saviour,' then she shall say, 'This is perfect joy;' as in, 'Exult greatly, daughter of Zion,' and elsewhere, 'Sing and rejoice, O daughter of Zion.' Then she shall say, 'I will greatly rejoice in the Lord, my soul shall be joyful in my God' (Isa. lxi. 10)." *Shir hasshirim Rabba*, fol. 7, 3 (in Schöttg. loc. gen. n. v., Martini, f. 512). They quote the prophecy also as to the union of the royal and priestly offices of the Messiah. The *Bereshith Rabba* had on Gen. xiv. 18, "'And Melchizedec, king of Salem.' This is the name of Shem, the son of Noah. What would that teach, 'he brought forth bread and wine?' *R. Samuel Bar Nachman* said, He delivered to him the ways of the priesthood, and he offered bread and wine to God, as it is said, 'He was priest of the most High God, king of Salem.'—Otherwise; Melchizedec; this is what Scripture saith, 'The Lord sware and will not repent, Thou art a Priest for ever

save the True. For *their* minds were set on earthly glory and worldly greatness; it would have been inconsistent with

after the order of Melchizedec.' And who is he? This is the king, righteous and נועש, the king Messiah, according to, 'Behold thy king cometh unto thee, righteous and נושע.' And what would that teach, 'He brought forth bread and wine?' It is as is said, 'Be there a handful of corn upon the earth' (Ps. lxxii. 16). This is what is written, 'And he was a priest of the most High God'" (in Mart. f. 654 end). Or they argue from נושע, as to the free mercy of God, "God says to Israel, If your merit is not of such account, I do it for my own sake; for day by day, when you are in trouble, I am with you, as in, 'I am with him in trouble' (Ps. xci. 15); and so I deliver myself, 'And he saw that there was no one, and wondered' (Isa. lix. 16); and elsewhere, 'Exult greatly, daughter of Zion—behold thy king cometh unto thee, just and נושע.' It is not written ומושיע ["and saving"] but ונושע ["and saved"]; whereby it is hinted that, though your merits are not of such account, God will act for His own sake, according to, 'For my salvation is near to come.'" (*Shemoth Rabba*, sect. 30, fol. 129, 1, Schöttg. loc. gen. n. ix.) Martini quotes a like saying from the *Bereshith Rabba* on Gen. xlix. 8, "R. Berachiah the priest, son of Rabbi, said, See what is written, 'Rejoice greatly, &c.' It is not written, 'Just and מושיע, a Saviour,' but 'Just and נושע saved,' and thus he says (Isa. lxii. 11) 'Say ye to the daughter of Sion—it is not written, 'thy Saviour (מושיעך) cometh,' but, 'Behold thy salvation (ישעך) cometh.' As if one might so speak, 'Israel was redeemed, and it is as if God were redeemed,' and this is one of the hard Scriptures, that the salvation of Israel is the salvation of God," fol. 518. Martini quotes also from a comment on Isa. lvii. 1, "The righteous perisheth." "This is Messiah, of Whom it is said, 'Just and saved,'" f. 334.

In other places, the riding upon the ass is dwelt upon. *Midrash Coheleth* on Eccl. i. 9, f. 73, 3. "*R. Berachiah* said from *R. Isaac*, As was the first redeemer, so also shall be the last redeemer. What did the first redeemer? (Exod. iv. 20) 'And Moses took his wife and his sons and placed them on an ass;' the second, as is written, 'lowly and riding on an ass'" (Martini, f. 380, and 690, Schöttg. Hor. Hebr. on S. Matt. xxi. 5). In the *Midrash Shemuel*, f. 66, 1, the saying is ascribed to *R. Levi* (Schöttg. on this place). And the *Pirke R. Eliezer*, c. 31, of Abraham's ass, "This is the ass, on which the son of David shall ride, according to, 'Rejoice

the claims of one, whose kingdom was of this world. It belonged to the character of Him, Who was buffeted, mocked,

greatly, daughter of Zion'" (Ib.). The *Zohar* owns that the prophecy relates to the Messiah, but apologises for it. "It is not the custom that the king and his Matrona should ride on an ass, but rather on horses, as in Hab. iii. 8, 'For thou shalt ride on thy horses, and thy chariots are salvation.' For they do not esteem a matrona so slightly, that she should ride on an ass, as the king wonteth not to ride on an ass, like one of the people. And therefore it is said of the Messiah, 'Poor and riding upon an ass.' And he is not there called king, until he ride upon his horses, which are the people of Israel" (on Levit. f. 38, col. 151, in Schöttg. de Mess. vi. 213, p. 543). Or they say great things of the ass. "This ass is son of the she-ass, which was created within the six days in the twilight. This is the ass, which Abraham saddled, when he purposed to sacrifice Isaac. This is the ass, on which Moses was carried when he went to Egypt. This is the ass, on which the son of David shall ride hereafter." *Yalkut Reubeni* (f. 79, 3, 4 on Exod. iv. 20 in Schöttg. on S. Matt. xxi. 5). They connect it with Balaam's ass. "This is the ass destined for the Messiah, as it is written, 'Poor and riding on an ass'" (*Zohar Num.* f. 83, co. 332). Or they speak of his reigning thereon. "This is the ass, on which the Messiah shall reign, as it is written, 'Poor and riding on an ass.'" *Zohar Num.* f. 83, col. 332 (on Deut. xxii. 10) in Schöttg. de Messia, vi. 2, 12, p. 543. The mention of an "ass" in Holy Scripture suggests the thought of this prophecy, as relating to the Son of David. "'And I have oxen and asses.' Messiah son of David is hinted at here, of whom it is written, 'Meek and riding upon an ass.'" *Tanchuma* on Gen. xxxii. 6, f. 12, 2 (in Schöttg. on S. Matt. xxi. 5). And the *Bereshith Rabba* on Gen. xlix. 14, had, "By the foot of the ox (Isa. xxxii. 20) is understood Messias son of Joseph, according to Deut. xxxiii. 17, 'His glory is of the firstling of a bullock.' But by the foot of the ass, Messiah son of David, as in Zach., 'Meek and riding on an ass'" (in Mart. f. 330. See also Schöttg. loc. gen. n. lii. and lxxiv.). "When he shall come, of Whom it is written, 'עני and riding upon an ass,' he will wash his garments in wine, i.e. make clear to them the words of the law, and his clothes in the blood of grapes, i.e. cleanse them from their errors." Ib. f. 95, col. 4. And in the *Bereshith ketanna* on Gen. xlix. 11, "binding his foal unto the vine and his ass's colt unto the choice vine." "This is he of whom it is written, 'עני and riding, &c.,' and

scourged, spit upon, crucified, died for us, and rose again. It was Divine humiliation, which, in the purpose of God, was to be compensated by Divine power. In itself it would,

he it is who planteth Israel as a choice vine (Jer. ii. 21); and how will he do it? As it is written, I will sprinkle clean water, &c., Ezek. xxxvi. 25," *Zohar* Deut. f. 118, col. 471, in Schöttg. Horæ H. on Hab. ii. 3, p. 215. "After that depth (of the fulfilment of the vision, Hab. ii. 3) was opened, whoever fell into it, never came up. The Messiah ben David fell into it, with the Messiah ben Joseph, of whom one is 'poor and riding upon an ass,' the other, 'the firstling of his bullock' (Deut. xxxiii. 17), viz. the Messiah ben Joseph. And this is alluded to in Exod. xxi. 33, 'If any one dig a pit and cover it not, and an ox or an ass fall therein.' And therefore the Messiah is called 'Bar naphli,' 'son of the fallen.'" The *Bereshith Rabba* quoted the prophecy also in proof of His meekness. "When the king Messias shall come to Jerusalem to save Israel, he shall bind his ass and ride upon it and come to Jerusalem, that he may conduct himself in lowliness, as it is said, 'lowly and riding upon an ass.' And his ass's foal unto the choice vine, when he shall come to gather the congregation of Israel ["which is called a vine in that, Thou hast brought a vine out of Egypt," added in Schöttg. loc. gen. n. lix.] as in Zech. x. 8, 'I will hiss to them and will gather them,' then he shall ride on the foal of his ass, as in Zech. ix. 9, '*Rejoice greatly*, &c.' And is it not of old said of the Messiah, 'And in the clouds of heaven cometh one like the Son of man?' (Dan. vii. 13). If Israel deserveth, 'He cometh with the clouds of heaven,' and if he deserveth not, 'lowly and riding on an ass.'" On Gen. xlix. 11 in Martini, f. 656 (or latter part as in Sanhedrin above). In times not far from our Lord, the Messiah seems to be mentioned, as under a well-known name, "he who is borne upon an ass." The *Zohar* quotes a revelation to *R. Eliezer and R. Abba*. "Did I not say to you that the precept of the king lasts, until he shall come who is borne on an ass?" (*Zohar* Gen. in Schöttg. loc. gen. n. xxxi. 7, p. 79). And עני "afflicted" becomes an indication that the passage relates to the Messiah. Thus 'the steps of the needy,' עני (Isa. xxvi. 6) is explained, "This is the Messiah, עני and riding on an ass." (Bereshith R. on Gen. xlix. 10, Mart. f. 656.) The *Midrash Tehillim* explains Ps. xc. 15, "'according to the days of the Messiah.' The word, עניתנו, 'hast afflicted us,' corresponds to the other, 'עני afflicted and riding on an ass,' as if he would say 'according to the days of our afflicted'" (in Schöttg.

if insulated, have been unmeaning. The Holy Ghost prophesied it, Jesus fulfilled it, to show the Jews, of what nature His kingdom was. Hence the challenge: "Let us

ad loc., p. 242), and the Zohar Chadash on Eccl. ix. 14 sqq. "A little city is Zion; 'and a few men in it;' these are the six days of the creation; 'and there came a great king against it,' this is a certain one; 'and there was found in it a poor wise man.' This is Messiah Ben David, as it is said, 'עני and riding upon an ass' and 'the righteous perisheth' (Isa. lvii. 1); so long as the overflowing cometh not upon him, it is said, 'the river shall be wasted and dried up' (Isa. xix. 5). 'The ass,' that is Samuel, and the wise man, that is Messiah Ben David, and of him it is said, 'and he delivered the city by his wisdom.' And he shall be the deliverer of Messiah ben Ephraim. And this is a redemption from above" (f. 63, 2, in Schöttg. loc. gen. n. 103, filled up from Wünsche, Leiden d. Mess. p. 105). Schöttgen, ad loc., quotes also from the Zohar Deut. 117, col. 465.

The name חמור is understood as indicating the Messiah. "By the word חמור, 'ass,' is indicated the king Messiah, according to that, 'poor and riding on an ass.'" Bereshith, Rabba sect. 75, f. 74, 2, in Schöttg. ad. loc.

In later times, *R. Saadiah Gaon* said on Daniel vii. 13: "'And behold with the clouds of heaven one came like a Son of man.' This is the Messiah our righteousness, and is it not written of the Messiah, 'עני and riding upon an ass'? i.e. he shall come with meekness, for he shall not come on horses with pride; and 'the clouds of heaven' they are the Angels of the heavenly host. This is the exceeding greatness, which the Creator shall give to the Messiah." And *Rashi* says, "This cannot be explained, except of king Messiah; for it is said of him, 'and his dominion shall be from sea to sea;' but we do not find that such an one ruled over Israel in the time of the second house;" and (on Exod. iv. 20) "On an ass the Messiah will reveal himself, according to 'Meek and riding on an ass'" (in Schöttg. ad loc.). The first who referred it to any other was *R. Moseh Haccohen* (A.D. 1148), whom *Ibn Ezra* quotes, as explaining it of "Nehemiah, the Tirshatha, because of him it was said, 'There is a king in Judah;' and that there was no mention of a horse, because he was poor;" which, Ibn Ezra says, was contrary to the fact in Nehemiah, and also the mention of the Greeks did not suit his times. *Ibn Ezra* says that, as far as he knows, "it was the king Judas the Hasmonæan, whose might suited that, 'I have made

look at the prophecy, that in words, and that in act. What is the prophecy? *Lo, thy king cometh unto thee, meek, and sitting upon an ass, and upon a colt;* not driving chariots

thee like the sword of a mighty man,' and his hand was mighty against the Greeks, and at first he had not wealth or horses." These were private opinions; for *Ibn Ezra* says, "The expositors are divided about it; some say, this king is Messiah ben David, and some say, Messiah ben Joseph." Both then agreed that he was a Messiah. *Abarbanel* says of *Ibn Ezra:* "I wonder that his ill-intent blinded his understanding; for lo, Judas the Hasmonæan was never called king, all his days, much less of Zion; that had he prophesied of the Hasmonæan, what had he to do with Ephraim, since the kingdom of Ephraim was not in the second temple; also he did not speak peace to all nations, and did not rule from sea to sea." (On his own exposition see below.) Even *R. Isaac* (Chizz. Emunah, c. 35, p. 293, Wagenseil), denying it as to our Lord, insists upon it as relating to their Messiah whom they looked for. *R. Bechai* says that "Jacob (Gen. xlix. 11) used the words עירה 'his ass' and ובני אתונו 'the foal of his ass,' because it is written of him (the king Messiah) 'and upon a colt, the foal of an ass' (the same words being used, עיר בן אתונות. Binathatthorah, ad loc. f. טח col. 3, Amst.). *R. Tanchum* admits the difficulty of supposing it to relate to a future Messiah, or, since as a Jew, he could not interpret it of Jesus, of interpreting it of any one in the time of the second temple. "Some of the interpreters make this consolation an announcement of the Expected (may he soon be revealed!) and this is found in most of the Midrashoth of the ancient wise (blessed be their memory!) and the obvious meaning of his words, 'and his dominion is from sea to sea and from the river unto the ends of the earth' supports this; and some of them think, that from the context it relates to the circumstances of the second house, and this is supported by his words in the passage, 'And I will raise thy sons, O Zion, against thy sons, O Greece,' which was in the second house, through the Hasmonæans, and now the empire of Greece is dispersed and gone. How then should he promise help against it in the future? And altogether the word of the prophecies admits of the interpretation. And many vary therein from one meaning to the other. And therefore we will mention how the language can be explained according to each opinion. And God, most High, knows what is hidden! The meaning, then, of 'עני and riding upon an ass' is, in my

as other kings, not in pomp nor attended by guards, but showing herein also all gentleness. Ask the Jew, then,

opinion, in the first way, beautiful; that עני means one who humbles himself, like (Isa. lxvi. 2) 'And to this man will I look, to the humble (עני) and contrite of spirit,' not weak in condition; on account, then, of his lowliness he will ride upon an ass." (He compares the reduplication to that in Gen. xlix. 11.) "Or," he says, "the whole of this may be a metaphor for self-abjection, not an actual history; and what is known, is that this is his condition at first for his weakness and lowness; afterwards he will attain his later condition in strength and felicity. And so for the second way, this points to the return of the kingdom to Israel through the Hasmonæans, and his saying 'meek and riding upon an ass' indicates their first king, Judas the Hasmonæan, and he, at the outset, was weak, because he followed upon the oppression of Greece, according to what has been transmitted of that history; and that, 'his dominion shall be from sea to sea, &c.,' this is the kingdom to which he attained at last, and the extension of his house; and he means by this, 'from the Red Sea to the sea of the Philistines and from the river to the end of the habitable land;' and this is, 'And from the river, &c.,' and thus his words, 'I will raise up thy sons, O Zion, against thy sons, O Greece,' will fit. And in the first way: 'from sea to sea' will be the encircling sea [the Ocean] and from the river which is the bound of the land of Israel to the furthest habitable earth." He answers the reference to Nehemiah, but ends by leaving the other two open. *Moses ben Nachman* quotes it in illustration of the contempt of the Messiah spoken of in Isaiah lii. 13; liii. 3, 7. "Theirs [the kings'] astonishment was shown by mocking him, when he first arrived, and by asking, how one 'despised, meek and riding upon an ass,' could conquer all the kings of the world who had laid hold on Israel?—He was 'despised,' for he had no army and no people, but was 'meek and riding on an ass,' like the first redeemer Moses our master, when he entered into Egypt with his wife and children riding upon an ass (Exod. iv. 20). 'He was oppressed and he was afflicted,' for when he first comes 'meek and riding upon an ass,' the oppressors and officers of every city will come to him, and afflict him with revilings and insult, reproaching both him and the God in whose name he appears, like Moses our master, who, when Pharaoh said, I know not the Lord, answered him not." In Jewish Commentaries on Isa. liii. pp. 80, 81.

What king, riding on an ass, came to Jerusalem? He could name none, save this One alone."[1] An ancient writer says, "The Greeks too" (not the Jews only) "will laugh at us, saying, that 'The God of the Christians, Who is called Christ, sat upon an ass.'"[2] The same mockery was probably intended by Sapor,[3] king of Persia, which the Jews met with equal pride. The taunt continues till now. "It is not hid from you, O congregation of Christians, that 'rider upon an ass' indicates Christ."[4] The Mohammedans appropriate the title "rider upon a camel" to Mohammad, as the grander animal.[5] The taunt of worshipping "Him Who sat upon an ass" was of the same class as those of the worship of the Crucified: "[6] One dead and crucified, who could not save himself;" "a crucified Man," "that great Man," or (if it suited them so to speak) "that great sophist who was crucified," but Who now, for above 1800 years, reigns, "to all, the King; to all, the Judge; to all, Lord

The modern school, which rids itself of definite prophecy, would have this relate to "the ideal Messiah." One does not see how a literal prophecy, fulfilled to the letter, can relate to an ideal king; unless on the implied assumption, "There *can* be no prophecy of a definite event."

[1] S. Chrys. in S. Matt. Hom. 66, p. 656 marg. Ed. Oxon.

[2] Author of the Hom. in S. Matt. xxi. 2, in the Dubia of S. Athan. n. 6, Opp. ii. 77.

[3] "King Sapor said to R. Samuel, 'Ye say that the Messiah comes upon an ass, I will send him a horse [epithet uncertain] which I have.' He answered, 'Hast thou one with 100 colours' (so Rashi), or, 'with 1000 qualities'" (Aruch and Reland, Diss. ix. T. i. 288, 298). Sanhedr. f. 98, 1. "In the deep humility of the Messiah," subjoins Lightfoot, "they dream of pride even in his ass." Hor. Hebr. on S. Matt. xxi. 5.

[4] Epist. Mohammedan. Anon. inserted by Hackspan Nizzach, pp. 397–401.

[5] The titles "rider on an ass," "rider on a camel," are derived from Isa. xxi. 7.

[6] See Lucian de morte Peregrini, c. 11, 13. Trypho in S. Justin Dial. n. 14, p. 83, Oxf. Tr. Celsus in Origen, c. Cels. viii. 12, 14, 15, and others in Pusey's Lenten Sermons, pp. 454, 455. Liddon's Bampton Lectures, pp 392–397, ed. 2. Kortholt de calumniis Pagan, c. 4, pp. 31–36.

and God." "Christ did not only fulfil prophecies or plant the doctrines of truth, but did thereby also order our life for us, everywhere laying down for us rules of necessary use and, by all, correcting our life."[1] Even Jews, having rejected our Lord, saw this. "Not from poverty," says one,[2] "for behold the whole world shall be in his power—but from humility he will ride upon an ass; and further to show that Israel [viz. the establishment of His kingdom or Church] shall not want horse nor chariot: therefore it is added, *And I will cut off the chariot from Ephraim and the horse from Jerusalem.*" And another:[3] He, i.e. thy true king David, shall come to thee; and he mentions of his qualities that he shall be *righteous and nosha'*[4] in his wars; but his salvation shall not be from strength of his wars, for he shall come *lowly* and *riding upon an ass.*[5] And *riding on an ass,* this is not on account of his want, but to show that peace and truth shall be in his days; and therefore he says forthwith, *And I will cut off the chariot from Ephraim and the horse from Jerusalem;* viz. that such shall be the peace and stillness in the world, that in Ephraim (i.e. the tribes) and in Jerusalem (i.e. the kingdom of Judah) they shall *trust* no more in horse and in rider, but *in the name of God.* And because it is the way of princes and chiefs to take example from the life of their kings, and to do as they, therefore he saith, that when the king Messiah rideth upon an ass, and *has no pleasure in the strength of a horse,* there will be no other in Jerusalem or the lands of the tribes, who will have pleasure in riding on a horse. And therefore he says, *And I will cut off the chariot from Ephraim and the horse from Jerusalem;* and he assigns the reason for this, when he says, *And the battle-bow shall be cut off, and he shall speak peace among the nations,* i.e. there shall be no more war

[1] S. Chrys. l.c., p. 655. [2] Kimchi.
[3] Abarbanel in his Mashmi'a Yeshu'ah, p. 73.
[4] I leave the word *nosha'* untranslated, in order not to give any possible colour to his words, though he seems from the context to take it actively "Saviour."
[5] He says here that עני is like ענו.

10 And I [a] will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak [b] peace unto the

[a] Hosea i. 7 and ii. 18; Micah v. 10; Hag. ii. 22.
[b] Eph. ii. 14, 17.

in the world, because he shall *speak peace unto the nations, and by the word of his lips* [1] *he shall dispose peace unto them.*"

And upon a colt, the foal of an ass. The word rendered *colt*, as with us, signifies the young, as yet unbroken animal. In the fulfilment, our Lord directed His disciples to find *an ass tied, and a colt with her, whereon never man sat.*[2] The Prophet foretold that He would ride on both animals; our Lord, by commanding both to be brought, showed that the Prophet had a special meaning in naming both. S. Matthew relates that both were employed. "They brought the ass and the colt, and put on *them* their clothes, and they set Him thereon." The untrained colt, an appendage to its mother, was a yet humbler animal. But as the whole action was a picture of our Lord's humility and of the unearthliness of His kingdom, so, doubtless, His riding upon the two animals was a part of that picture. There was no need of two animals to bear our Lord for that short distance. S. John notices especially, *These things understood not His disciples at the first.*[3] The ass, an unclean, stupid, debased, ignoble drudge, was in itself a picture of unregenerate man, a slave to his passions and to devils, toiling under the load of ever-increasing sin. But, of man, the Jew had been under the yoke and was broken; the Gentiles were the wild unbroken colt. Both were to be brought under obedience to Christ.

10. *And I will cut off the chariot.* The horse is the symbol of worldly power, as the ass is of meekness. *Some*, says the Psalmist, *put their trust in chariots, and some in horses; but we will remember the name of the Lord our God.*[4] *A horse is*

[1] Isa. xxvi. 12.
[2] S. Matt. xxi. 2; S. Mark xi. 2; S. Luke xix. 30.
[3] S. John xii. 16.
[4] Ps. xx. 7.

heathen : and his dominion *shall be* [a] from sea *even* to sea, and from the river *even* to the ends of the earth.

[a] Ps. lxxii. 8.

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but a vain thing to save a man.[1] *He delighteth not in the strength of a horse.*[2] In scarcely any place in Holy Scripture is the horse spoken of in relation to man, except as the instrument of war. It represents human might, which is either to be consecrated to the Lord, or destroyed by Him.[3] As the *stone, cut out without hands,*[4] broke in pieces and absorbed into itself all the kingdoms of the world, so here He, Whose Kingdom should not be of this world, should supersede human might. His kingdom was to begin by doing away, among His followers, all, whereby human kingdoms are established. He first cuts off the chariot and the horse, not from His enemies, but from His own people ; His people, not as a civil polity, but as the people of God. For the Prophet speaks of them as Ephraim and Judah, but Ephraim had no longer a distinct existence.

And He shall speak peace unto the heathen, as the Apostle says, *He came and preached peace to you which were afar off, and to them that were nigh.*[5] He shall speak it to them, as He Who hath power to give it to them, peace with God, peace in themselves, the reconciliation of God and man, and the remission of their sins.

"At His birth the heavenly host announced peace to men ; all His doctrine has peace for its end; when His death was at hand, He especially commended peace to His disciples, that peace which the world knoweth not, which is contained in tranquillity of mind, burning zeal for charity, Divine grace. This same peace He brought to all who gathered themselves to His empire and guidance, that, emerging from intestine wars and foul darkness, they might behold the light of liberty, and, in all wisdom keep the grace of God."[6]

And His dominion shall be from sea to sea. The bounds of

[1] Ps. xxxiii. 17. [2] Ib. cxlvii. 10. [3] See Micah v. 10.
[4] Dan. ii. 34. [5] Eph. ii. 17. [6] Osor.

11 As for thee also, * by the blood of thy covenant I have sent forth thy [a] prisoners out of the pit wherein *is* no water.

* Or, *whose covenant* is *by blood*, Exod. xxiv. 8; Heb. x. 29 and xiii. 20.

[a] Isa. xlii. 7 and li. 14 and lxi. 1.

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the promised land, in its utmost range, on the West, were the Mediterranean sea; on the East, *the great river*, the Euphrates. The Prophet pictures its extension, so as to embrace the whole world, taking away, first the one bound, then the other. *From sea to sea* is from the Mediterranean to the extremest East, where the Ocean encircles the continent of Asia; *from the river to the ends of the earth*, is from the Euphrates to the extremest West, embracing the whole of Europe; and whatever may lie beyond, to the ends of the earth, where earth ceaseth to be.[1] It is this same lowly and afflicted king, Whose entry into Jerusalem is on a despised animal, Who shall, by His mere will, make wars to cease, Who shall, by His mere word, give peace to the heathen.

11. *As for thee also.* The Prophet turns from the deliverance of the whole world to the former people, the sorrows which they should have in the way, and the protection which God would bestow upon them for the sake of Him, Who, according to the flesh, was to be born of them. *Thou too;* he had spoken of the glories of the Church, such as her king, when He should come, should extend it, embracing earth's remotest bounds: he turns to her, Israel after the flesh, and assures her of the continued protection of God, even in her lowest estate. The deliverance under the Maccabees was, as those under the judges had been, an image of the salvation of Christ and a preparation for it. They were martyrs for the One God and for the faith in the Resurrection, and, whether by doing or by suffering, preserved the sacred line, until Christ should come.

By the blood of thy covenant. "Not by the blood of those

[1] See Daniel the Prophet, p. 483.

12 ¶ Turn you to the strong hold, [a] ye prisoners

[a] Isa. xlix. 9.

victims of old, but *by the blood of thy covenant*, wilt thou be united to the empire of Christ, and so obtain salvation. As the Lord Himself says, *This is the blood of covenant, which is shed for you."*[1] *The gifts and calling of God are without repentance.*[2] That symbolic blood, by which, fore-signifying the new Covenant, He made them His own people, *Behold the blood of the covenant, which the Lord hath made with you concerning all these words,*[3] endured still, amid all their unfaithfulness and breaches of it. By virtue of it God would send forth her imprisoned ones *out of the* deep, dry *pit, the dungeon* wherein they could be kept securely, because life was not threatened.[4] Out of any depth of hopeless misery, in which they seemed to be shut up, God would deliver them; as David says, *He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings;*[5] and Jeremiah, *They have cut off my life in the dungeon, and cast a stone upon me. I called upon Thy Name, O Lord; out of the low dungeon Thou hast heard my voice.*[6] "The dry and barren depth of human misery, where are no streams of righteousness, but the mire of iniquity."[7]

12. *Turn ye to the stronghold,*[8] i.e. Almighty God; as the Psalmists so often say,[9] *The Lord is the defence of my life;* and Joel,[10] *The Lord shall be a stronghold of the children of Israel;* and Nahum,[11] *The Lord is a stronghold in the day of trouble;* And, David said, *Thou hast been a shelter for me, a strong tower against the enemy;*[12] *the Name of the Lord is a strong tower, the righteous runneth into it and is safe;*[13] and again, *Be Thou to me a rock of strength, a house of defence to*

[1] Osor. [2] Rom. xi. 29. [3] Exod. xxiv. 8.
[4] As in Gen. xxxvii. 24. [5] Ps. xl. 2.
[6] Lam. iii. 53, 55, 56. [7] S. Aug. de Civ. Dei. xviii. 35, 3.
[8] בצרון is ἄπ. λεγ.
[9] Ps. xxvii. 1, add xxxi. 5; xxxvii. 39; xliii. 2; lii. 9.
[10] Joel iii. 16. [11] Nahum i. 7.
[12] מנדל עז Ps. lxi. 3. [13] Prov. xviii. 10.

of hope: even to day do I declare *that* [a] I will render double unto thee;

[a] Isa. lxi. 7.

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save me—Bring me forth out of the net that they have laid privily for me; for Thou art my stronghold.[1] The *stronghold*, "cut off" from all approach from an enemy, stands in contrast with the deep dungeon of calamity. The *return* must be a willing return, one in their own power; *return to the stronghold*, which is Almighty God, must be by conversion of heart and will. Even a Jewish commentator[2] paraphrases, "Turn ye to God; for He is a stronghold and tower of strength."

Ye prisoners of [*the*] *hope*[3] not, accordingly, any hope, or generally, *hope*, but *the* special hope of Israel, *the hope* which sustained them in all those years of patient expectation, as S. Paul speaks of [4] *the hope of Israel*, *for* which, he says, *I am bound with this chain. I stand to be judged for the hope of the promise made by God unto our fathers, unto which* promise *our twelve tribes, serving God instantly day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews.*[5] And in his Epistles, *the hope laid up for you in heaven;*[6] *the hope of the Gospel;*[7] and, *looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.*[8] He writes also of "keeping the rejoicing of *the* hope firm unto the end;"[9] of "the full assurance of *the* hope unto the end;"[10] of "fleeing to lay hold on *the* hope

[1] Ps. xxxi. 2, 4. [2] Kim.

[3] התקוה. The only place, where it has the art. It is used twelve times with different pronouns; six times with the gen., of him whose expectation is spoken of; it is used absolutely thirteen times, viz. five times of a hope which will not fail, in the idiom יֵשׁ תקוה Ruth i. 12; Jer. xxxi. 17; כי יש ת. Job xi. 18; xiv. 7; Prov. xix. 18; modified by אולי Lam. iii. 29; with ל, a solid expectation which a person has, Job v. 16; Prov. xxvi. 12; xxix. 20; given by God, Hosea ii. 15; Jer. xxix. 11; twice with the neg., the absence of *all* hope, Job vii. 6; Prov. xi. 7 [all].

[4] Acts xxviii. 20. [5] Ib. xxvi. 6, 7. [6] Col. i. 5.
[7] Ib. i. 23. [8] Titus ii. 13. [9] Heb. iii. 6. [10] Ib. vi. 11.

13 When I have bent Judah for me, filled the bow

set before us; which hope we have as an anchor of the soul, both sure and stedfast."[1] He does not speak of hope as a grace or theological virtue, but, objectively, as the thing hoped for. So Zechariah calls to them as bound, held fast by *the hope*, bound, as it were, to it and by it, so as not to let it go, amid the persecution of the world, or weariness of expectation; as S. Paul also says,[2] *before faith came, we were guarded*, kept in ward, *under the law, shut up unto the faith*[3] *which was about to be revealed.*

Even to-day, amid all contrary appearances, *do I declare, that I will render double unto thee;* as He had said by Isaiah,[4] *For your shame ye shall have double.*

13. *When*, or *For I have bent*[5] *Judah for me*, as a mighty bow which is only drawn at full human strength, the foot being placed to steady it. It becomes a strong instrument, but only at God's Will. God Himself bends it. It cannot bend itself. *And filled the bow with Ephraim.*[6] The bow is

[1] Heb. vi. 18, 19. [2] Gal. iii. 23.

[3] ἐφρουρούμεθα, συγκεκλεισμένοι εἰς.

[4] Isa. lxi. 7. The same word, מְשִׁנָּה.

[5] דרך קשת, in different inflections is too common an idiom to leave any ambiguity, though the word קֶשֶׁת occurs in the following clause only. The idiom occurs Ps. vii. 12; xxxvii. 14; Isa. v. 28; xxi. 15; Jer. xlvi. 9; l. 14, 29; li. 3; Lam. ii. 4; iii. 12; 1 Chron. v. 18; viii. 40; 2 Chron. xiv. 8. דרך is used twice in the same sense, when the arrow is made the object, Ps. lviii. 7; lxiv. 3.

[6] It is the common construction of מָלֵא with a double acc., "fill a thing with;" which, in different idioms, occurs thirty-eight times besides. [Gen. xxi. 19; xxvi. 15; xlii. 25; Exod. xxviii. 3; xxxi. 3; xxxv. 31, 35; 1 Sam. xvi. 1; 1 Kings xviii. 35; 2 Kings xxiii. 14; xxiv. 4; 2 Chron. xvi. 14; Job iii. 15; viii. 21; xv. 2; xxii. 18; xxiii. 4; Ps. xvii. 14; lxxxiii. 16; cvii. 9; cxxix. 7; Prov. i. 13; Isa. xxxiii. 5; Jer. xiii. 13; xv. 17; xxxiii. 5; xli. 9; li. 14, 34; Ezek. iii. 3; ix. 7; x. 2; xi. 6; xxxii. 5; xxxv. 8; Nahum ii. 12; Zeph. i. 9; Hag. ii. 7.] It is therefore entirely unidiomatic to render with Ges. &c., "pulled with full strength a bow, Ephraim." The Arab. אַמְלַא פִי אלקום

with Ephraim, and raised up thy sons, O Zion,

filled, when the arrow is laid upon it. God would employ both in their different offices, as one. *And raised up*[1] *thy sons, O Zion, against thy sons, O Greece.* Let men place this prophecy where they will, nothing in the history of the world was more contradictory to what was in human sight possible. "Greece was, until Alexander, a colonising, not a conquering, nation. The Hebrews had no human knowledge of the site or circumstances of Greece. There was not a little cloud, like a man's hand, when Zechariah thus absolutely foretold the conflict and its issue. Yet here we have a definite prophecy later than Daniel, fitting in with his temporal prophecy, expanding part of it, reaching on beyond the time of Antiochus, and fore-announcing the help of God in two definite ways of protection: (1) *without war*, against the army of Alexander;[2] (2) *in the war* of the Maccabees; and these, two of the most critical periods in their history after the captivity.[3] Yet, being expansions of part of the prophecy of Daniel, the period to which they belong becomes clearer in the event by aid of the more comprehensive prophecies. They were two points in Daniel's larger prediction of the third empire."[4]

And I will make thee as the sword of a mighty man. The strength is still not their own. In the whole history of

does not bear this out, being for אמלא אלגזע פי אלקום. The Syr. מְלֵו קֶשְׁתָּא, Ps. xi. 2; קשתא דמליא, Isa. xxi. 15, probably mean, "filled the bow," "the bow filled," viz. with the arrow.

[1] Since עורר occurs of rousing a person, Cant. ii. 7; iii. 5; viii. 4, 5; Isa. xiv. 9; or living thing, Job iii. 8; of His might (of God), Ps. lxxx. 2, it would be unidiomatic to interpret it here, "lift up as a spear," on the ground of the idioms עורר את חניתו, 2 Sam. xxiii. 18; 1 Chron. xi. 11, 20; עורר שוט, Isa. x. 26, since here no instrument is mentioned, but a person, and עורר is not used of any one instrument, nor, by itself, signifies "wave."

[2] Zech. ix. 1–8. [3] Ib. ix. 9–16.

[4] Pusey's Daniel the Prophet, pp. 282, 283.

against thy sons, O Greece, and made thee as the sword of a mighty man.

Israel, they had only once met in battle an army of one of the world-Empires and defeated it, at a time, when Asa's whole population which could bear arms were 580,000,[1] and he met Zerah the Ethiopian with his million of combatants, besides his 500 chariots, and defeated him. And this, in reliance on the *Lord his God*, to Whom he cried, *Lord, it is nothing to Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy Name we go against this multitude.*[2] Asa's words found an echo in Judas Maccabæus,[3] when the "small company with him asked him, How shall we be able, being so few, to fight against so great a multitude and so strong?" "It is no hard matter," Judas answered, "for many to be shut up in the hands of a few, and with Heaven it is all one to deliver with a great multitude or a small company. For the victory of battle standeth not in the multitude of an host; but strength cometh from Heaven." But his armies were but a handful: 3000, on three occasions,[4] on one of which they are reduced by fear to 800;[5] 10,000 on two occasions;[6] on another, two armies of 8000 and 3000, with a garrison, not trusted to fight in the open field;[7] on one, 20,000;[8] once only 40,000, which Tryphon treacherously persuaded Jonathan to disperse;[9] these were the numbers with which, always against "great hosts," God gave the victory to the lion-hearted Judas and his brothers. But Who save He, in Whose hands are the hearts of men, could foresee that He, at that critical moment, would raise up that devoted family, or inspire that faith, through which they *out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens?*[10]

[1] 2 Chron. xiv. 8–10 sqq. [2] Ib. 11. [3] 1 Macc. iii. 16–19.
[4] Ib. iv. 6; vii. 40; ix. 5. [5] Ib. ix. 6.
[6] Ib. iv. 29; x. 74. [7] Ib. v. 17–20. [8] Ib. xvi. 4.
[9] Ib. xii. 41–47. See more in detail in Daniel the Prophet, p. 371, n. 5. [10] Heb. xi. 34.

14 And the LORD shall be seen over them, and [a] his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go [b] with whirlwinds of the south.

[a] Ps. xviii. 14, lxxvii. 17, and cxliv. 6. [b] Isa. xxi. 1.

14. *And the Lord shall be seen over them,*[1] "He will reveal Himself,"[2] protecting them. "He says plainly, that the Lord God will be with them and will fight in serried array with them and will with them subdue those who resist them."[3] It is as if he would say, "When they go forth and preach everywhere, *the Lord* shall *work with* them *and confirm the word with signs following.*"[4] *And His arrow shall go forth as the lightning.* Habakkuk directly calls the lightnings the arrows of God:[5] *at the light of Thine arrows they went.* Here it is probably of an invisible agency, and so compared to that awful symbol of His presence, the lightning.

And the Lord God shall blow with the trumpet, as their Commander, ordering their goings. The blowing of the trumpet by the priests in war was commanded, as a reminiscence of themselves before God, *If ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.*[6] Abijah said, *God Himself is with us for our captain, and His priests with sounding trumpets to cry alarm against you.*[7]

And shall go with whirlwinds of the south, as being the most vehement and destructive. So Isaiah, *As whirlwinds in the south sweep by, He cometh from a desert, from a terrible land.*[8] Such smote the four corners of the house where Job's children were,[9] and they perished.

[1] על as with the word נגן, כסה, סכך, עטה.
[2] Jon. [3] S. Cyr. [4] S. Mark xvi. 20.
[5] Hab. iii. 11. The arrows of God, and the lightnings, stand in parallel or connected clauses, Ps. xviii. 14; lxxvii. 17, 18; cxliv. 6.
[6] Nu. x. 9. [7] 2 Chron. xiii. 12. [8] Isa. xxi. 1.
[9] Job i. 19. In Job xxxvii. 9, E.V. has followed Kim.,

15 The LORD of hosts shall defend them; and they shall devour, and *subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they † shall be filled like bowls, *and* as [a] the corners of the altar.

* Or, *subdue the stones of the sling.*
† Or, *shall fill both the bowls, &c.*
[a] Lev. iv. 18, 25; Deut. xii. 27.

15. *The Lord of hosts shall defend them.* As God says,[1] *I will defend this city to save it, for Mine own sake and for My servant David's sake.* The word is used by Isaiah only before Zechariah, and of the protection of Almighty God. The image of the complete protection on all sides stands first in God's words to Abraham,[2] *I am thy shield;* David thence says to God, *Thou, O Lord, art a shield around me.*[3]

And they shall devour, and subdue, or more probably,[4] *shall tread on, the stones of the sling*, as in the image of leviathan in Job, *The son of the bow will not make him flee; sling-stones are to him turned into stubble; clubs are counted as stubble; he laugheth at the shaking of a spear.*[5] Their enemies shall fall under them, as harmless and as of little account as the sling-stones which have missed their aim, and lie as the road to be passed over. It is not expressed what they shall devour, and so the image is not carried out, but left indefinite, as destruction or absorption only; as in that, *thou shalt consume* [lit. *eat*] *all the people which the Lord thy God shall deliver thee;*[6] and, *they are our bread;*[7] and in that, *they shall devour* [lit. *eat*] *all the people round about,*[8] where the image is of fire, not of eating. The one thought seems to be, that their enemies should cease to be, so as to molest them any

who explains מן החדר by חַדְרֵי תֵימָן Job ix. 9; but in this case the chief characteristic word would be omitted.

[1] Isa. xxxvii. 35; 2 Kings xix. 34; Isa. xxxviii. 6; 2 Kings xx. 6. It occurs again Zech. xii. 8.
[2] Gen. xv. 1, מָגֵן from the same root.
[3] Ps. iii. 3. [4] As in margin. [5] Job xli. 28, 29.
[6] Deut. vii. 16. [7] Num. xiv. 9. [8] Zech. xii. 6.

16 And the LORD their God shall save them in that day as the flock of his people: for [a] *they shall be as* the stones of a crown, [b] lifted up as an ensign upon his land.

[a] Isa. lxii. 3; Mal. iii. 17. [b] Isa. xi. 12.

more, whether by ceasing to be their enemies or by ceasing to be. There is no comparison here (as in Balaam) with the lion; or of eating flesh or drinking blood, which, apart from the image of the wild beast, would be intolerable to Israel, to whom the use of blood, even of animals, was so strictly forbidden. They should disappear, as completely as fuel before the fire, or food before the hungry. The fire was invigorated, not extinguished, by the multitude of the fuel; the multitude of the enemies but nerved and braced those, whom they sought to destroy.

And they shall be filled like bowls, like the corners of the altar. They shall be consecrated instruments of God; they shall not prevail for themselves, but for Him; they shall be hallowed like the bowls of the temple, from which the sacrificial blood is sprinkled on His altar, or as *the corners of the altar* which receive it.

16. *And the Lord their God shall save them in that day.* Still all should be God's doing; they themselves were but as a flock, as sheep among wolves, ready for the slaughter; but they were *the flock, His people,*[1] as He says, *I will increase them like the flock, men, as the flock of holy things, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks, men.*[2] "As a man saves his flock with all his strength, so He will save His people; for they are His flock."[3] As in, *Thou leddest Thy people like sheep by the hand of Moses and Aaron.*[4]

They shall be as the stones of a crown. While God's enemies shall be trampled underfoot, as a common thing which has failed its end, these shall be precious stones; a consecrated

[1] כְּצֹאן עַמּוֹ in apposition, as in Ezek. כְּצֹאן אָדָם.

[2] Ezek. xxxvi. 37, 38. [3] Kim. [4] Ps. lxxvii. 20.

17 For [a] how great *is* his goodness, and how great

[a] Ps. xxxi. 19.

diadem[1] of king or priest, *raised aloft*,[2] so that all can see. *On His land.* It was laid down, as the title-deed to its whole tenure, *the land is Mine*,[3] and much more our Christian land, bought and purified by the blood of Christ.

17. *For how great* is *His goodness.* For it is unutterable! As the Psalmist said, *O Lord, our Lord, how excellent is Thy Name in all the earth!* [4] and Jacob, *How awful is this place!* [5] and the Psalmist, *How awful are Thy doings!* The goodness and the beauty are the goodness and beauty of God, Whose great doings had been his theme throughout before. Of the goodness the sacred writers often speak,[6] since of this we have extremest need. And this He showed to Moses, *I will cause all My goodness to pass before thy face.*[7] Of this we know somewhat personally in this life; for besides the surpassing amazingness of it in the work of our redemption, we are surrounded by it, immersed in it, as in a fathomless, shoreless ocean of infinite love, which finds entrance into our souls, whenever we bar it not out.

Goodness is that attribute of God, whereby He loveth to communicate to all, who can or will receive it, all good; yea, Himself, "Who is the fulness and universality of good, Creator of all good, not in one way, not in one kind of goodness only, but absolutely, without beginning, without limit, without measure, save that whereby without measurement He possesseth and embraceth all excellence, all perfection, all blessedness, all good."[8] This Good His Goodness be-

[1] The etymology implies this, properly "consecration," then the diadem of one consecrated, as the נֵזֶר הַקֹּדֶשׁ Exod. xxix. 6; xxxix. 30; Lev. viii. 9; or the נזר of the king.

[2] Comp. Ar. نَصَّ "lifted on high," نَصِيصٌ "throne exalted."

[3] Lev. xxv. 23. [4] Ps. viii. 1. [5] Gen. xxviii. 17.

[6] טוּב "the goodness" of the Lord, Ps. xxv. 7; xxvii. 13; xxxi. 19; cxlv. 7; Isa. lxiii. 7; Jer. xxxi. 12, 14; Hosea iii. 5.

[7] אעביר כל טובי על פניך Exod. xxxiii. 19.

[8] Blaise Palma in "Paradise of the Christian Soul," P. 1, c. vi. n. 4, pp. 90, 91.

stoweth on all and each, according to the capacity of each to receive it, nor is there any limit to His giving, save His creature's capacity of receiving, which also is a good gift from Him. "From Him all things sweet derive their sweetness; all things fair, their beauty; all things bright, their splendour; all things that live, their life; all things sentient, their sense; all that move, their vigour; all intelligences, their knowledge; all things perfect, their perfection; all things in any wise good, their goodness."

The beauty of God belongs rather to the beatific vision. Yet David speaks of the Beauty of Christ, *Thou art exceeding fairer than the children of men;*[1] and Isaiah says, *Thine eyes shall behold the King in his beauty.*[2] But the Beauty of God "eye hath not seen, nor ear heard, nor can heart of man conceive." Here, on earth, created beauty can, at least when suddenly seen, hold the frame motionless, pierce the soul, glue the heart to it, find entrance into the affections. Light from heaven kindles into beauty our dullest material substances; the soul in grace diffuses beauty over the dullest human countenance; the soul, ere it has passed from the body, has been known to catch, through the half-opened portals, such brilliancy of light, that the eye even for some time after death has retained a brightness, beyond anything of earth.[3] "The earth's form of beauty is a sort of voice of the dumb earth. Doth not, on considering the beauty of this universe, its very form answer thee with one voice, 'Not I made myself, but God'?"[4] Poets have said,

> "Old friends . . . . . shall lovelier be,
> As more of heaven in each we see,"[5]

or,

> "When he saw,
> . . . God within him light his face,"[6]

and Holy Scripture tells us that when S. Stephen, *full of faith*

[1] Ps. xlv. 2. [2] Isa. xxxiii. 17. [3] This I saw once.
[4] S. Aug. in Ps. cxliv. n. 13.
[5] Christian Year, Morning Hymn.
[6] Tennyson, In Memoriam. T. has "*The* God."

and of the Holy Ghost, was about to speak of Jesus to the council which arraigned him, *all that sat in the council, looking stedfastly at him, saw his face as it had been the face of an Angel.*[1] It has been said, that if we could see a soul in grace, its beauty would so pierce us, that we should die. But the natural beauty of the soul transcends all corporeal beauty which so attracts us; the natural beauty of the last Angel surpasseth all natural beauty of soul. If we could ascend from the most beautiful form, which the soul could here imagine, to the least glorious body of the beatified, on and on through the countless thousands of glorious bodies, compared wherewith heaven would be dark and the sun lose its shining; and yet more from the most beautiful deified soul, as visible here, to the beauty of the disembodied soul, whose image would scarce be recognised, because "the bodily eyes gleamed with angelic radiancy;"[2] yea, let the God-enlightened soul go on and on, through all those choirs of the heavenly hierarchies, clad with the raiment of Divinity, from choir to choir, from hierarchy to hierarchy, admiring the order and beauty and harmony of the house of God; yea, let it, aided by divine grace and light, ascend even higher, and reach the bound and term of all created beauty, yet it must know that the Divine power and wisdom could create other creatures, far more perfect and beautiful than all which He hath hitherto created. Nay, let the highest of all the Seraphs sum in one all the beauty by nature and grace and glory of all creatures, yet could it not be satisfied with that beauty, but must, because it was not satisfied with it, conceive some higher beauty. Were God forthwith at every moment to create that higher beauty at its wish, it could still conceive something beyond; for, not being God, its beauty could not satisfy its conception. So let him still, and in hundred thousand, hundred thousand, thousand years with swiftest flight of understanding multiply continually those degrees of

[1] Acts vi. 5, 15.

[2] S. Flavian, of Successus, a martyr, whom he saw after death. Passio SS. Montani, Lucii, &c. cxxxi. in Ruinart, Acta martyr. sincera, p. 241.

is his beauty! [a] corn shall make the young men * cheerful, and new wine the maids.

[a] Joel iii. 18; Amos ix. 14. * Or, *grow*, or, *speak*.

beauty, so that each fresh degree should ever double that preceding, and the Divine power should, with like swiftness, concur in creating that beauty, as in the beginning He said, *Let there be light, and there was light;* after all those millions of years, he would be again at the beginning, and there would be no comparison between it and the Divine Beauty of Jesus Christ, God and Man. For it is the bliss of the finite not to reach the Infinite.[1] That city of the blest which is lightened by the glory of God, and the Lamb is the light thereof, sees It, enabled by God, as created eye can see It, and is held fast to God in one jubilant ecstasy of everlasting love.

"The Prophet, borne out of Himself by consideration of the Divine goodness, stands amazed, while he contemplates the beauty and deity of Christ: he bursts out with unwonted admiration! How great is His goodness, Who, to guard His flock, shall come down on earth to lay down His life for the salvation of His sheep! How great His beauty, Who is the *brightness of the glory and the Image of the Father*, and comprises in His Godhead the measure of all order and beauty! With what firm might does He strengthen, with what joy does He overwhelm the souls which gaze most frequently on His beauty, and gives largely and bountifully that corn, by whose strength the youths are made strong. He supplieth abundantly the wine, whereby the virgins, on fire with His love, are exhilarated and beautified. But both are necessary, that the strength of the strong should be upheld by the *bread from heaven*, and that sound and uncorrupt minds, melted with the sweetness of love, should be re-created with wine, i.e. the sweetness of the Holy Spirit, and be borne aloft with great joy, in the midst of extreme toils. For all who keep holily the faith of Christ

[1] Abridged from Joannes a Jesu Maria, ars amandi Deum, c. 3, Opp. ii. 301–304.

CHAPTER X

1 *God is to be sought unto, and not idols.* 5 *As he visited his flock for sin, so he will save and restore them.*

ASK ye [a] of the LORD [b] rain [c] in the time of the latter rain; *so* the LORD shall make * bright clouds,

[a] Jer. xiv. 22. [b] Deut. xi. 14.
[c] Job xxix. 23; Joel ii. 23. * Or, *lightnings*, Jer. x. 13.

may be called *youths*, for their unconquered strength, and virgins for their purity and integrity of soul. For all these that heavenly bread is prepared, that their strength be not weakened, and the wine is inpoured, that they be not only refreshed, but may live in utmost sweetness."[1]

CHAP. X. ver. 1. *Ask ye of the Lord rain. Ask and ye shall receive*, our Lord says. Zechariah had promised in God's name blessings temporal and spiritual: all was ready on God's part; only, he adds, ask them of the Lord, the Unchangeable, the Self-same, not of Teraphim or of diviner, as Israel had done aforetime.[2] He had promised, *If ye shall hearken diligently unto My commandments, to love the Lord your God, I will give you the rain of your land in his due season, the first rain and the latter rain, and I will send grass in thy field for thy cattle.*[3] God bids them ask Him to fulfil His promise. The *latter rain*[4] alone is mentioned, as completing what God had begun by the former rain, filling the ears before the harvest. Both[5] had been used as symbols of God's spiritual gifts, and so the words fit in with the close of the last chapter, both as to things temporal and eternal. "He exhorts all frequently to ask for the dew of the divine grace, that what had sprung up in the heart from the seed of the word of God, might attain to full ripeness."[1]

[1] Osorius.
[2] Hosea ii. 5–12; Jer. xliv. 15–28. [3] Deut. xi. 13–15.
[4] It is mentioned alone in Prov. xvi. 15.
[5] See on Hosea vi. 3; Joel ii. 23.

and give them showers of rain, to every one grass in the field.

The Lord maketh bright clouds, [rather] *lightnings*,[1] *into rain*, as Jeremiah says, *He causeth the vapours to ascend from the ends of the earth; He maketh lightnings into rain;*[2] and the Psalmist, *He maketh lightnings into rain*,[3] disappearing as it were into the rain which follows on them. *And giveth them.* While man is asking, God is answering. *Showers of rain*,[4] "rain in torrents," as we should say, or "in floods," or, inverted, "floods of rain." *To every one grass*, rather, *the green herb, in the field*, as the Psalmist says, *He causeth the grass to grow for the cattle and green herb for the service of men.*[5] This He did with individual care, as each had need, or as should be best for each, as contrariwise He says in Amos, *I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece, whereon it rained not, withered.*[6] The Rabbins observed these exceptions to God's general law, whereby He *sendeth rain on the just and on the unjust*,[7] though expressing it in their way hyperbolically; "[8] In the time when Israel doeth the will of God, He doeth their will; so that if one man alone, and not the others, wants rain, He will give rain to

[1] חזיזים. Its etymology is unknown, its meaning is determined by the idiom חזיז קולות, Job xxviii. 26; xxxviii. 25. The Arab. حَزَّ only signifies "made incisions, notches, cut the heart" (of misgivings of conscience).

[2] Jer. x. 13; li. 16. [3] Ps. cxxxv. 7.

[4] As the words are transposed in Job xxxvii. 6, ונשם מטר ונשם מטרות עזו. גֶּשֶׁם occurs, defined by נדול 1 Kings xviii. 45; by שׁוטף Ezek. xiii. 11, 13; xxxviii. 22; by נְדָבוֹת Ps. lxviii. 9; המון הגשם 1 Kings xviii. 41. "The clouds are full of גֶּשֶׁם," Eccl. xi. 3. The waters of the flood are called הגשׁב Gen. vii. 12; viii. 2. Kim. compares the two synonyms, אדמת עפר (Dan. xii. 2); טיט הַיָּוֵן Ps. xl. 3.

[5] Ps. civ. 14. See also Gen i. 30; iii. 18.

[6] Amos iv. 7. [7] S. Matt. v. 45.

[8] Taanith, f. ix. 2, in Kim. McCaul, pp. 111, 112.

2 For the [a] * idols have spoken vanity, and the diviners have seen a lie, and have told false dreams ;

[a] Jer. x. 8 ; Hab. ii. 18. * Heb. *teraphims*, Judg. xvii. 5.

that one man ; and if a man wants one herb alone in his field or garden, and not another, He will give rain to that one herb ; as one of the saints used to say, This plot of ground wants rain, and that plot of ground wants not rain."[1] Spiritually the rain is divine doctrine bedewing the mind and making it fruitful, as the rain doth the earth. So Moses saith, *My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.*[2] "The law of Moses and the prophets were the former rain."[1]

2. *For the teraphim have spoken vanity*, rather, *spake vanity.* He appeals to their former experience. Their fathers had sought of idols, not of God ; therefore they went into captivity. The *teraphim* were used as instruments of divination. They are united with the *ephod*, as forbidden, over against the allowed, means of inquiry as to the future, in Hosea, *without an ephod and without teraphim ;*[3] they were united in the mingled worship of Micah ;[4] Josiah *put* them *away* together with *the workers with familiar spirits and the wizards*,[5] to which are added, *the idols.* It was probably a superstition of Eastern origin. Rachael brought them with her from her father's house, and Nebuchadnezzar used them for divination.[6] Samuel speaks of them, apparently, as things which Saul himself condemned. *Rebellion is as the sin of divination, and stubbornness as iniquity* or *idolatry, and teraphim.*[7] For it was probably in those his better days, that *Saul had put away those that had familiar spirits and wizards out of the land.* Samuel then seems to tell him, that the

[1] S. Cyril. [2] Deut. xxxii. 2.
[3] Hosea iii. 4. Every fresh attempt to find an etymology for תרפים attests the unsatisfactoriness of those before it, without finding anything better.
[4] Judges xvii. 5 ; xviii. 14, 17, 18, 20. [5] 2 Kings xxiii. 24.
[6] Ezek. xxi. 21. [7] 1 Sam. xv. 23. [8] Ib. xxviii. 3.

they [a] comfort in vain: therefore they went their way as a flock, they * were troubled [b] because *there was* no shepherd.

[a] Job xiii. 4. * Or, *answered that*, &c. [b] Ezek. xxxiv. 5.

sins to which he clave were as evil as those which he had, in an outward zeal, like Jehu, condemned. Anyhow, the *teraphim* stand united with the *divination* which was expressly condemned by the law.[1] The use of the teraphim by Rachael[2] and Michal[3] (for whatever purpose) implies that it was some less offensive form of false worship, though they were probably the *strange gods*[4] which Jacob bade his household to put away, or, anyhow, among them, since Laban calls them, *my gods*.[5]

Zechariah uses anew the words of Jeremiah and Ezekiel, *Hearken ye not to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers;*[6] and, *Let not your prophets and your diviners, that* be *in the midst of you, deceive you, neither hearken to your dreams, which ye cause to be dreamed;*[7] and Ezekiel, *While they see vanity unto thee, while they divine a lie unto thee.*[8] The words not only joined on the Prophet's warning with the past, but reminded them of the sentence which followed on their neglect. The echo of the words of the former prophets came to them, floating, as it were, over the ruins of the former temple.

Therefore they went their way as a flock, which, having no shepherd, or only such as would mislead them, removed,[9] but into captivity. *They were troubled.*[10] The trouble lasted

[1] Deut. xviii. 13, 14. [2] Gen. xxxi. 19, 34, 35.
[3] 1 Sam. xix. 13, 16. [4] Gen. xxxv. 2, 4.
[5] Ib. xxxi. 30, 32. [6] Jer. xxvii. 9. [7] Ib. xxix. 8.
[8] Ezek. xxi. 29; add xxii. 28.

[9] The etym. meaning of נָסַע, "plucked up" pegs of tent, in order to removal, must have been lost in the idiom. The captivity is spoken of as past, and the idolatry as before the captivity, which was its punishment.

[10] עָנָה occurs in this sense Ps. cxvi. 10; cxix. 67, of man; with ב of wearisome labour Eccl. i. 13; iii. 10; of the lion, Isa. xxxi. 4; of the song of the terrible, Ib. xxv. 4 all.

3 Mine anger was kindled against the shepherds,
[a] and I *punished the goats: for the LORD of hosts
[b] hath visited his flock the house of Judah, and
[c] hath made them as his goodly horse in the battle.

[a] Ezek. xxxiv. 17.
[b] Luke i. 68.
* Heb. *visited upon.*
[c] Cant. i. 9.

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on, though the captivity ended at the appointed time, Nehemiah speaks of the exactions of former governors, *The former governors which were before me, laid heavy weights upon the people,*[1] *and took from them in bread and wine, after forty shekels of silver; also their servants used dominion over*[2] *the people; and I did not so, because of the fear of God.*[3]

Because there was no shepherd. As Ezekiel said of those times, *They were scattered, because* there is *no shepherd; and they became meat to all the beasts of the field, when they were scattered: My flock was scattered upon all the face of the earth; and none did search or seek after them.*[4]

3. *Mine anger was kindled against the shepherds.* As Ezekiel continued, *Thus saith the Lord God; Behold I* am *against the shepherds, and I will require My flock at their hand.*[5]

I punished the he-goats. The evil powerful are called the *he-goats of the earth;*[6] and in Ezekiel God says, *I will judge between cattle and cattle, between rams and he-goats;*[7] and our Lord speaks of the reprobate as goats, the saved as sheep.[8] God *visited upon*[9] these in His displeasure, *because* He *visited His flock, the people of Judah,* to see to their needs and to relieve them.

And hath made them as the goodly horse, as, before, He said,

[1] הכבידו with עַל p., like "made our, your, yoke heavy," 1 Kings xii. 10, 14; 2 Chron. x. 10, 14; "thy yoke," Isa. xlvii. 6; "my chain," Lam. iii. 7; or עבטיט, Hab. ii. 6.

[2] שָׁלְטוּ עַל. [3] Neh. v. 15. [4] Ezek. xxxiv. 5, 6.
[5] Ib. xxxiv. 10. [6] Isa. xiv. 9. [7] Ezek. xxxiv. 17.
[8] S. Matt. xxv. 32.

[9] פקד על, as commonly, of chastisement; פקד, like ἐπεσκέψατο, of visiting to show favour.

4 Out of him came forth [a] the corner, out of him [b] the nail, out of him the battle bow, out of him every oppressor together.

[a] Num. xxiv. 17; 1 Sam. xiv. 38; Isa. xix. 13.
[b] Isa. xxii. 23.

I made thee as the sword of a mighty man.[1] Judah's might was not in himself; but, in God's hands he had might like and above the might of this world; he was fearless, resistless; as S. Paul says, *The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.*[2]

4. *Out of him*[3] *came forth*, or rather, *From him is the corner*, as Jeremiah, *Their nobles shall be from themselves*, and *their governor shall go forth from the midst of them.*[4] Her strength, though given by God, was to be inherent in her, though from her too was to come He Who was to be *the head-corner-stone*, the sure Foundation and Crowner of the whole building.

From thee the nail, an emblem of fixedness in itself (as Isaiah says, *I will fasten him a nail to a sure place*[5]) and of security given to others dependent on Him, as Isaiah says further, *And they shall hang upon him all the glory of his father's house, the offspring and the issue, from the vessels of cups to the vessels of flagons;*[6] all, of much or little account, the least and the greatest. "Christ is the corner-stone; Christ is the nail fixed in the wall, whereby all vessels are supported. The word of Christ is the bow, whence the arrows rend the king's enemies."[7]

From it every exactor shall go forth together. God had promised[8] that no *oppressor*, or *exactor*,[9] *shall pass through them*

[1] Zech. ix. 13. [2] 2 Cor. x. 4.
[3] The word יצא does not suit פנה or יתד unless (which is not probable as to יתד) the metaphor was lost.
[4] Jer. xxx. 21. [5] Isa. xxii. 23.
[6] Ib. xxii. 24. [7] Osor. [8] Zech. ix. 8.
[9] Isa. xiv. 2. נֹגֵשׂ is nowhere used of a ruler or king, as in Æthiopic. The idea of "oppressors" remains in Isa. iii. 12

5 ¶ And they shall be as mighty *men*, which [a] tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and * the riders on horses shall be confounded.

[a] Ps. xviii. 42.

* Or, *they shall make the riders on horses ashamed.*

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any more. He seems to repeat it here. *From thee shall go forth every oppressor together; go forth,* not to return: as Isaiah had said, *Thy children shall make haste* to return; *thy destroyers and they that made thee waste shall go forth of thee.*[1] "From it, its corner-stone; from it, the sure nail; from it, the battle bow; *from it,*"—he no longer unites closely with it, that which should be from it, or of it, but—*from it shall go forth every oppressor together;* one and all, as we say; a confused pell-mell body, as Isaiah, *all that are found of thee are bound together;*[2] *together shall they all perish;*[3] or, in separate clauses,[4] *they are all of them put to shame; together they shall go into confusion.*

5. *And they* [the house of Judah,[5] of whom he had said, *He hath made them as the goodly horse in the battle*] *shall be as mighty men, trampling on the mire of the streets.* Micah had said, *She shall be a trampling, as the mire of the streets,*[6] and David, *I did stamp them as the mire of the street.*[7] Zechariah, (comp. נְגַשׁ ib. iii. 5); xiv. 2, add Isa. lx. 17, where the contrast is of change of the inferior for the better; *for brass I will bring gold,* &c. It is summed up and it ends in, *I will make their exactors righteousness* [all alleged].

[1] Isa. xlix. 17. מִמְּךָ יצאו, as here ממנו יצא.

[2] With the same idiom, כל יחדו; כָּל נִמְצָאַיִךְ אֲשָׁרוּ יַחְדָּו Isa. xxii. 3.

[3] Isa. xxxi. 3, יחדו כלם יכליון.

[4] Ib. xlv. 16, ונם נכלמו כלם יחדו הלכו בכלמה.

[5] They are the main subject in ver. 3. The words in ver. 4 could not be the subject; for neither corner-stone, nor nail, nor bow, can be said to be like mighty men, &c.

[6] Micah vii. 10. [7] 2 Sam. xxii. 43.

6 And I will strengthen the house of Judah, and
I will save the house of Joseph, and [a] I will bring
them again to place them ; for I [b] have mercy upon
them : and they shall be as though I had not cast
them off : for I *am* the LORD their God, and [c] will
hear them.

[a] Jer. iii. 18; Ezek. xxxvii. 21. [b] Hosea i. 7. [c] Zech. xiii. 9.

by a yet bolder image, pictures those trampled upon, as what they had become, *the mire of the streets*, as worthless, as foul; as he had said, *they shall trample on the sling-stones*.[1] *And they shall fight, because the Lord is with them*, not in their own strength, he still reminds them; they shall have power, because God empowers them; strength, because God instrengthens them;[2] in presence of which, the goodly war-horse of God, human strength, *the riders on horses shall be ashamed*.

6. *I will bring them again to place them.* Zechariah seems to have condensed into one word two[3] of Jeremiah, *I will bring them again* unto this place, and *I will cause them to dwell* safely.[4] "The two ideas are here both implied, he will cause them to return to their land, and will cause them to dwell there in peace and security."[5]

For I will have mercy upon them. "[6] For the goodness and lovingkindness of God, not any merits of ours, is the first and principal cause of our whole salvation and grace. Therefore the Psalmist says, *Neither did their own arm save them; but Thy right hand and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them.*"[7]

* *And they shall be, as though I had not cast them off* (etymologically, "loathed," "cast off as a thing abhorrent"[8]).

[1] Zech. ix. 15. [2] ἐν τῷ ἐνδυναμοῦντί με χριστῷ, Phil. iv. 13.
[3] הוֹשִׁבוֹתִים from הַשְׁבֹתִים, and הֲשִׁיבֹתִים. [4] Jer. xxxii. 37.
[5] Kim. It is not a confusion of forms, but the blending of two words into one. So also Ibn. E.
[6] Dion. [7] Ps. xliv. 3.
[8] זנח. Arab. used of "rancid" oil. Observe האזניתו Isa. xix. 6.

7 And *they of* Ephraim shall be like a mighty *man*, and their [a] heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

[a] Ps. civ. 15; Zech. ix. 15.

God is ever "the God of the present." He does not half-forgive. *Their sins and their iniquities I will remember no more.*[1] God casts off the sinner, as being what he is, a thing abhorrent, as penitence confesses of itself that it is "a dead dog, a loathsome worm, a putrid corpse."[2] God will not clothe with a righteousness, which He does not impart. He restores to the penitent all his lost graces, as though he had never forfeited them, and cumulates them with the fresh grace whereby He converts him.[3] It is an entire re-creation. *They shall be as though I had not cast them off. I will settle you as in your old estates, and will do good, more than at your beginnings, and ye shall know that I am the Lord.*[4]

For I am the Lord their God, and will hear them, as He says by Malachi, *I am the Lord; I change not.*[5] His unchangeableness belongs to His Being; *I am; therefore ye sons of Jacob are not consumed;* and by Hosea, *The Lord of hosts, The Lord is His memorial, therefore turn thou to thy God.*[6] Because God was *their God*, and as surely as He was *their God*, He would hear them. His Being was the pledge of His hearing. *I, the Lord, will hear them; I, the God of Israel, will not forsake them.*[7]

7. *And Ephraim, they shall be like a mighty man.* Prophecy, through the rest of the chapter, turns to Ephraim, which had not yet been restored. With regard to them, human victory retires out of sight, though doubtless, when their wide prison was broken at the destruction of the Persian empire, many were free to return to their native country,

[1] Heb. viii. 12. [2] Bp. Andrewes' devotions. Morn. Pr.
[3] See on Joel ii. 25. [4] Ezek. xxxvi. 11.
[5] Mal. iii. 6. [6] Hosea xii. 5, 6. [7] Isa. xli. 17.

8 I will [a] hiss for them, and gather them; for I have redeemed them: [b] and they shall increase as they have increased.

[a] Isa. v. 26. [b] Isa. xlix. 19; Ezek. xxxvi. 37.

as others spread over the West in Asia Minor, Greece, Rome, and so some may have taken part in the victories of the Maccabees. Yet not victory, but strength, gladness beyond natural gladness, as through wine, whereby the mind is exhilarated above itself; and that, lasting, transmitted to their children, large increase, holy life in God, are the outlines of the promise.

Their heart shall rejoice in the Lord, "as the principal object, the first, highest, most worthy Giver of all good, to Whom is to be referred all gladness, which is conceived from created goods, that *whoso glorieth may glory in the Lord*,[1] in Whom Alone the rational creature ought to take delight."[2]

8. *I will hiss for them.* Formerly God had so spoken of His summoning the enemies of His people to chastise them. *It shall be in that day, that the Lord shall hiss for the fly, that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria, and they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns and upon all bushes.*[3] *He will hiss unto them from the ends of the earth, and behold they shall come with speed swiftly; none shall be weary or stumble among them.*[4] He would gather them, like the countless numbers of the insect creation, which, if united, would irresistibly desolate life. He would summon them, as the bee-owner, by his shrill call, summons and unites his own swarm. Now, contrariwise God would summon with the same His own people. The fulfilment of the chastisement was the earnest of the ease of the fulfilment of the mercy.

For I have redeemed them. Then they are His, being

[1] 2 Cor. x. 17. [2] Dion. [3] Isa. vii. 18, 19.
[4] Ib. v. 26, 27. The word is only used in this same sense in these three places.

9 And [a] I will sow them among the people: and

[a] Hosea ii. 23.

redeemed at so dear a price. "For Christ, as far as in Him lay, redeemed all."[1] God had done this in purpose, as S. John speaks of *the Lamb slain from the foundation of the world.*[2]

And they shall increase as they increased. "As they increased in Egypt, so shall they increase at that time."[3] The marvels of God's favour in Egypt shall be repeated. The increase there had been promised beforehand. *Fear not to go down into Egypt; for I will there make of thee a great nation.*[4] The fulfilment is recorded: *The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.*[5] God appointed that this should be part of their confession at their yearly prosperity, the offering of the basket of first-fruits: *A Syrian ready to perish was my father, and he went into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous.*[6] The Psalmist dwelt upon it: *He increased his people greatly, and made them stronger than their enemies.*[7] It became then one of the resemblances between the first deliverance and the last. "For the Apostles and others converted from Judaism had more spiritual children, all those whom they begat in Christ, than the synagogue ever had after the flesh."[1]

9. *And I will sow them among the nations.* Such had been the prophecy of Hosea: *I will sow her unto Me in the earth,*[8] as the prelude of spiritual mercies, *and I will have mercy on her that had not obtained mercy, and I will say to not-my-people, Thou art My people, and they shall say, my God.* Hosea's saying, *I will sow her in the earth,* i.e. the whole earth, and that *to Me*, corresponds to and explains Zechariah's brief saying, *I will sow them among the nations.* The sowing, which was future to Hosea, had begun; but the purpose of

[1] Dion. [2] Rev. xiii. 8. [3] Kim.
[4] Gen. xlvi. 3. [5] Exod. i. 7. [6] Deut. xxvi. 5.
[7] Ps. cv. 24. [8] Hosea ii. ult.

they shall [a] remember me in far countries; and they shall live with their children, and turn again.

[a] Deut. xxx. 1.

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the sowing, the harvest, was wholly to come; when it should be seen, that they were indeed sown by God, that *great* should *be the day of Jezreel.*[1] And Jeremiah said, *Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah, with the seed of man and with the seed of beast.*[2] The word is used of sowing to multiply, never of mere scattering.[3]

And they shall remember Me in far countries. So Ezekiel had said, *And they that escape of you shall remember Me among the nations, whither they shall be carried captive—and they shall loath themselves for the evils which they have committed in all their abominations, and they shall know that I am the Lord.*[4]

And shall live. As Ezekiel again says, *Ye shall know that I am the Lord, when I open your graves, and bring you up out of your graves, O My people, and shall put My Spirit in you, and ye shall live.*[5] *With their children.* A continuous gift, as Ezekiel, *they and their children, and their children's children for ever: and My servant David* shall be *their prince for ever.*[6]

And shall turn again to God, being converted, as Jeremiah had been bidden to exhort them: *Go and proclaim these words toward the North,*[7] the cities of the Medes whither they were carried captive, *and say, Return, thou backsliding Israel,* and *I will not cause Mine anger to fall upon you; Turn, O backsliding children—and I will take you, one of a city, and two of a family, and will bring you to Zion, and I will give you pastors according to Mine heart.*[8] *Return, ye backsliding children; I will heal your backslidings.*[9] And they answer, *Behold, we come unto Thee; for Thou art the Lord our God.*

[1] Hosea i. 11. [2] Jer. xxxi. 27.
[3] זרה (Kal and Pi.), "dispersed," is contrariwise never to "sow."
[4] Ezek. vi. 9. [5] Ib. xxxvii. 13, 14. [6] Ib. xxvii. 25.
[7] Jer. iii. 12. [8] Ib. iii. 14, 15. [9] Ib. iii. 22.

10 [a] I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [b] *place* shall not be found for them.

[a] Isa. xi. 11, 16; Hosea xi. 11. [b] Isa. xlix. 20.

So Isaiah had said, *A remnant shall return, the remnant of Jacob, unto the mighty God.*[1] "They shall return by recollection of mind and adunation and simplification of the affections towards God, so as ultimately to intend that one thing, which alone is necessary."[2]

10. *I will bring them again also out of the land of Egypt.* Individuals had fled to Egypt;[3] but here probably Egypt and Assyria stand, as of old, for the two great conflicting empires, between which Israel lay, at whose hands she had suffered, and who represent the countries which lay beyond them. Hosea unites, *the West, Assyria, Egypt,*[4] the three then known divisions of the world, Europe, Asia, Africa.[5] Asshur, after Nineveh perished, stands clearly for the world-empire of the East at Babylon,[6] and then in Persia.[7] Balaam includes under Asshur, first Babylon, then the third world-empire.[8] Babylon, which was first subject to Nineveh, then subjected it, was at a later period known to Greek writers (who probably had their information from Persian sources) as part of Assyria.[9]

[1] Isa. x. 21, comp. שְׁאָר־יָשׁוּב, "her converts," Isa. i. 27, and וְשָׁבוּ in Solomon's prayer, 2 Chron. vi. 24.

[2] Dion. [3] See on Hosea viii. 13; ix. 3.

[4] Hosea xi. 10, 11; Isa. xi. 15, 16; add ib. xix. 23–25; xxvii. 13; lii. 4; Micah vii. 12.

[5] See on Hosea xi. 11.

[6] 2 Kings xxiii. 29; Lam. v. 6; and, unless it refers to earlier history, Jer. ii. 18; also Judith i. 5; ii. 1; v. 1, &c.

[7] Ezra vi. 22. [8] Num. xxiv. 22–24, coll. Dan. xi. 30.

[9] Thus Herodotus, in the familiar passages, speaks of "Assyria, all but the Babylonian portion" (i. 106.) "Those Assyrians, to whom Nineveh belongs" (ib. 102.) "Assyria possesses a vast number of cities, whereof the strongest at this time was Babylon, whither after the fall of Nineveh the

11 [a] And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and [b] the pride

[a] Isa. xi. 15, 16. [b] Ib. xiv. 25.

And I will bring them into the land of Gilead and Lebanon, their old dwellings, east and west of Jordan. *And place shall not be found for them*,[1] as Isaiah says, *The children of thy bereaved estate shall yet say in thine ears, The place is too strait for me: give place, that I may dwell.*[2]

11. *And He*, i.e. Almighty God, *shall pass through the sea, affliction*,[3] as He says, *When thou walkest through the waters, I* will be *with thee; and through the rivers, they shall not overflow thee.*[4] *And shall smite the waves in the sea*, as in Isaiah, *The Lord shall utterly destroy the tongue of the Egyptian sea.*[5] The image is from the deliverance of Egypt: yet it is said, that

seat of government was removed" (ib. 178). "Many sovereigns have ruled over this city of Babylon, and lent their aid to the building of its walls and the adornment of its temples; of whom I shall make mention in my Assyrian history" (ib. 184). "Babylon supplies food during four, the other regions of Asia during eight months [to the great king], by which it appears that Assyria in respect of resources is a third of the whole of Asia" (ib. 192). "Little rain falls in Assyria. The whole of Babylonia is, like Egypt, intersected with canals. The largest is carried from the Euphrates into another stream called the Tigris, upon which the city Nineveh formerly stood" (ib. 193, so Strabo, xiv. init., Arrian Exp. Al. vii. 2, 6; Ammian, xxiii. 20).

[1] לֹא מְצָאוּ לָהֶם Judges xxi. 14, is "they found not (enough) for themselves;" thence here, Nif. "there was not found for them." [2] Isa. xlix. 20.

[3] צָרָה is in appos. to בַּיָּם Against the rendering of the LXX, *ἐν θαλασσῃ στενῇ* (1) יָם, as the sea, nowhere occurs as fem.; in 2 Kings xvi. 17 it is "the brazen sea" which is spoken of; (2) the narrowness of the sea, if physical, would facilitate the crossing, not aggravate it; (3) omitting the art., בִּים צָרָה would be "in a sea of affliction," but would drop the reference to the sea, or "the red sea," "sea" becoming a mere metaphor.

[4] Isa. xliii. 2. [5] Ib. xi. 15.

of Assyria shall be brought down, and [a] the sceptre of Egypt shall depart away.

[a] Ezek. xxx. 13.

it should not be any exact repetition of the miracles of Egypt; it would be as the Red Sea,[1] which would as effectually shut them in, and in presence of which they might again think themselves lost, through which God would again bring them. But it would not be the Red Sea itself; for *the sea* through which they should be brought, would be *affliction;* as our own poet speaks of "taking arms against a sea of troubles." "The promise of succour to those who believe in Christ is under the likeness of the things given to those of old; for as Israel was conveyed across the Red Sea, braving the waves in it; *for the waters stood upright as an heap,*[2] God bringing this to pass marvellously; and as [3] they passed the Jordan on foot, so he says, those who are called through Moses to the knowledge of Christ, and have been saved by the ministries of the holy Apostles, they shall pass the waves of this present life, like an angrily foaming sea, and, being removed from the tumult of this life, shall, undisturbed, worship the true God. And they shall pass through temptations, like sweeping rivers, saying with great joy, in like way, [4] *Unless the Lord had been for us, may Israel now say, the waters had drowned us, the stream had gone over our souls."* [5] *He shall smite the waves in the sea.* There, where the strength of the powers of this world is put forth against His people, there He will bring it down. *All the deeps of the river,* i.e. of the Nile,[6] *shall be dried up.* The

[1] Exod. xiv. 10, 12. [2] Ib. xv. 8. [3] Joshua iii. 17.
[4] Ps. cxxiv. 1–5. [5] S. Cyr.
[6] יְאוֹר, always the Nile, except Dan. xii. 5, where it is part of his revival of words of the Pentateuch. So Gesenius also. It has been conjectured that a canal now connecting the Tigris and Euphrates, called *Bahr-el-Nil,* may have had that name in the time of Daniel and been the river in his vision (Stanley, Jewish Church, iii. 12). (1) The *Bahr-el-Nil* is only the *modern* Arabic name for the Nile. (2) Had the canal been so called in Daniel's time, and had he meant

12 And I will strengthen them in the LORD; and [a] they shall walk up and down in his name, saith the LORD.

[a] Micah iv. 5.

Nile as a mighty river is substituted for the Jordan, symbolising the greater putting forth of God's power in the times to come.

And the pride of Asshur shall be brought down. "When the good receive their reward, then their enemies shall have no power over them, but shall be punished by Me, because they injured My elect.—By the Assyrians and Egyptians he understands all their enemies."[1]

12. *I will strengthen them in the Lord*, as our Lord said to S. Paul, *My strength is made perfect in weakness*, and S. Paul said in turn, *When I am weak, then am I strong. And in His Name shall they walk up and down*, have their whole conversation "in Him according to His will, and diligent in all things to speak and act in His grace and Divine hope."[2] "[3] Christians walk in the Name of Christ, and there is written on the new white stone given to them *a new name*,[4] and under the dignity of a name so great, they walk with God, as [5] Enoch walked and pleased God and was translated."

Saith the Lord. "Again the Lord God speaks of the Lord God, as of Another, hinting the plurality of Persons in the Godhead."[2]

CHAP. XI. "[6] *All the ways of the Lord are mercy and truth*, saith the Psalmist,[7] and, *I will sing to Thee of mercy and judgment.*[8] So is this prophecy divided. Above,[9] almost all were promises of mercy, which are now fulfilled in deed; and from this, *Open, O Lebanon, thy doors*,[10] all are terrible edicts of

it (which is unlikely), he would naturally have called it by its name, not have translated it into the old Egyptian and Hebrew name.

[1] Rib. [2] Dion. [3] S. Jer. [4] Rev. ii. 17.
[5] Gen. v. 24. [6] Rup. [7] Ps. xxv. 10.
[8] Ib. ci. 1. [9] "viii. 19–x. end." [10] "All c. xi."

CHAPTER XI

1 *The destruction of Jerusalem. The elect being cared for, the rest are rejected.* 10 *The staves of Beauty and Bands broken by the rejection of Christ.* 15 *The type and curse of a foolish shepherd.*

OPEN [a] thy doors, O Lebanon, that the fire may devour thy cedars.

[a] Zech. x. 10.

truth and tokens of just judgment. How much sweetness and softness and pleasantness is therein, *Rejoice greatly, daughter of Zion: shout, O daughter of Jerusalem;* what bitterness and acerbity and calamity to those, to whom he says, *Open, O Lebanon, thy doors, that the fire may devour thy cedars; howl, O fir tree; howl, O ye oaks of Basan.* As then, before, we beheld His mercy in those who believed and believe; so now let us contemplate His just judgment on those who believed not." Gilead and Lebanon [1] had been named as the restored home of Ephraim; but there remained a dark side of the picture, which the Prophet suddenly presents, with the names of those self-same lands, *Open thy doors, O Lebanon; howl, O ye oaks of Basan.*[2]

1. *Open thy doors, O Lebanon.* Lebanon, whose cedars had stood, its glory, for centuries, yet could offer no resistance to him who felled them and carried them off to adorn his palaces, was in Isaiah [3] and Jeremiah [4] the emblem of the glory of the Jewish state; and in Ezekiel, of Jerusalem, as the prophet himself explains it; [5] glorious, beauteous, inaccessible, so long as it was defended by God; a ready prey, when abandoned by Him. The centre and source of her strength was the worship of God; and so Lebanon has of old been understood to be the temple, which was built with cedars of Lebanon, towering aloft upon

[1] x. 10. [2] xi. 1, 2. [3] Isa. xiv. 8; xxxvii. 24.
[4] Jer. xxii. 6, 7. [5] Ezek. xvii. 3, 12.

2 Howl, fir tree; for the cedar is fallen; because

a strong summit; the spiritual glory and the eminence of Jerusalem, as Lebanon was of the whole country, and "to strangers who came to it, it appeared from afar like a mountain full of snow; for, where it was not gilded, it was exceeding white, being built of marble."[1] But at the time of destruction, it was *a den of thieves*,[2] as Lebanon, amidst its beauty, was of wild beasts.

"I suppose Lebanon itself, i.e. *the temple*, felt the command of the Prophet's words, since, as its destruction approached, its doors opened without the hand of man."[3] Josephus relates how "at the passover, the eastern gate of the inner temple, being of brass and very firm, and with difficulty shut at eventide by twenty men; moreover with bars strengthened with iron, and having very deep bolts, which went down into the threshold, itself of one stone, was seen at six o'clock at night to open of its own accord. The guards of the temple running told it to the officer, and he, going up, with difficulty closed it. This the uninstructed thought a very favourable sign, that God opened to them the gate of all goods. But those taught in the Divine words, understood that the safety of the temple was removed of itself, and that the gate opened."[4] A saying of this sort is still extant. "[5] Our fathers have handed down, forty years before the destruction of the house, that the lot of the Lord did not come up on the right hand, and the tongue of splendour did not become white, nor did the light from the evening burn, and the doors of the temple opened of their own accord, until Rabban Johanan ben Zaccai rebuked them, and said, 'O temple, why dost thou affright thyself? I know of thee that thy end is to be destroyed, and of this Zechariah prophesied, *Open thy doors, O Lebanon, and let the fire devour thy cedars.*'" The "forty

[1] Joseph. de Bello J. 5, 5, 6. [2] S. Matt. xxi. 13.
[3] Rup. [4] De Bell. J., 6, 5, 3, quoted by Rup.
[5] Yoma, f. 39 b. quoted by Mart. Pug. fid. f. 297. Eusebius (Dem. Evang. vii. 4) says, "He calls the temple Lebanon,

the * mighty are spoiled : howl, O ye oaks of Bashan ; [a] for † the forest of the vintage is come down.

* Or, *gallants*. [a] Isa. xxxii. 19. † Or, *the defenced forest.*

years "mentioned in this tradition carry back the event exactly to the death of Christ, the temple having been burned A.D. 73.[1] Josephus adds that they opened at the passover, the season of His Crucifixion. On the other hand, the shutting of the gates of the temple, when they had *seized Paul and dragged him out of the temple*,[2] seems miraculous and significant, that having thus violently refused the preaching of the Gospel, and cast Paul out, they themselves were also shut out, denoting that an entrance was afterwards to be refused them.

And let a fire devour thy cedars. Jerusalem, or the temple, were, after those times, burned by the Romans only. The destruction of pride, opposed to Christ, was prophesied by Isaiah in connection with His Coming.[3]

2. *Howl, O cypress, for the cedar is fallen.* Jerusalem or the temple having been likened to Lebanon and its cedars, the Prophet carries on the image, speaking of the priests, princes, and people, under the title of firs, cypresses, and oaks, trees inferior, but magnificent. He shows that it is imagery, by ascribing to them the feelings of men. The more glorious and stately, *the cedars*, were destroyed. Woe then to the rest, *the cypress ;* as our Lord says, *If they do these things in the green tree, what shall be done in the dry ?* [4] and S. Peter, *If the righteous scarcely be saved, where shall the ungodly and the sinner appear ?* [5]

For the defenced [6] *forest is come down ;* that which was

as is his wont, since in other prophecies it has been shown that the temple itself is called Lebanon. This the Jews themselves still confess."

[1] Euseb. Chron. [2] Acts xxi. 30. [3] Isa. x. 34 ; xi. 1.
[4] S. Luke xxiii. 31. [5] 1 S. Peter iv. 18.
[6] As in E.M. The E.V. has followed the Kri, correcting יער הבצור for יער הבציר, probably in order to substitute the common nom. and gen. for the less usual construction of the subj. and adj. being defined by the art. of the adj. as in Zech. himself, iv. 7, xiv. 10.

3 ¶ *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

closed and inaccessible to the enemy. All which was high and lifted up was brought low, *came down*, even to the ground.[1]

3. *A voice of the howling of the shepherds, for their glory is spoiled.* It echoes on from Jeremiah before the captivity, *Howl, ye shepherds—A voice of the cry of the shepherds, and an howling of the principal of the flock; for the Lord hath spoiled their pasture.*[2] There is one chorus of desolation, the mighty and the lowly; the shepherds and the young lions; what is at other times opposed is joined in one wailing. *The pride of Jordan* are the stately oaks on its banks, which shroud it from sight, until you reach its edges, and which, after the captivity of the ten tribes, became the haunt of lions and their chief abode in Palestine, "on account of the burning heat, and the nearness of the desert, and the breadth of the vast solitude and jungles."[3]

4. *Thus saith the Lord my God, Feed the flock of the slaughter.* The fulfilment of the whole prophecy shows, that the person addressed is the Prophet, not in, or for himself, but (as belongs to symbolic prophecy) as representing Another, our Lord. It is addressed, in the first instance, to Zechariah. For Zechariah is bidden, *Take unto thee yet the instruments of a foolish shepherd*,[4] in words addressed to himself, personally: *And the Lord said unto me.* But he who was to represent the foolish shepherd, had

[1] As in Isa. xxxii. 19; ii. 12 sqq.

[2] Jer. xxv. 34, 36.

[3] S. Jer. See Jer. xlix. 19; l. 44; 2 Kings xvii. 25. The lion lingered there even to the close of the twelfth century. Phocas in Reland, Palæst. i. 274. S. Cyril says in the present, "there are very many lions there, roaring horribly and striking fear into the inhabitants."

[4] v. 15.

4 Thus saith the LORD my God ; [a] Feed the flock of the slaughter ;

[a] Ver. 7.

represented the True Shepherd, since it is said to him, "Take unto thee *yet.*" But He, the Shepherd addressed, who does the acts commanded, speaks with the authority of God. He says, *I cut off three shepherds in one month ;*[1] *I broke My covenant which I had made with all the peoples ;*[2] *the poor of the flock waited upon Me ;*[3] *I cut asunder Mine other staff, Bands, that I might break the brotherhood between Judah and Israel.*[4] But in Zechariah's time, no three shepherds were cut off, the covenant made by God was not broken on His part, there was no such visible distinction between those who waited on God, and those who, outwardly too, rejected Him.

Feed the flock of the slaughter,[5] those who were, even before the end, slain by their evil shepherds whom they followed, and who in the end would be given to the slaughter, as the Psalmist says, *we are counted as sheep for the slaughter,*[6] because they would not hear the voice of the True Shepherd, and were not His sheep. They were already, by God's judgment, a prey to evil shepherds ; and would be so yet more hereafter. As a whole, then, they were *sheep of the slaughter.* It is a last charge given to feed them. As our Lord says, *Last of all, He sent unto them His Son, saying, They will reverence My Son.*[7] This failing, nothing remained but that the flock would be given up, as they themselves say, *He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons,*[8] i.e. our Lord explains it, *The kingdom of heaven shall be taken from them, and given to a nation bringing forth the fruits thereof.*[9] Yet *a remnant should be saved,* for whose sake the larger

[1] v. 8. [2] v. 10. [3] v. 11. [4] v. 14.
[5] צאן הַהֲרֵגָה, as גֵּיא הה·נם Jer. vii. 32 ; xix. 6 ; יום ה ib. xii. 3.
[6] Ps. xliv. 22, צאן טבחה.
[7] S. Matt. xxi. 37. [8] Ib. xxi. 41. [9] Ib. xxi. 43.

5 Whose possessors slay them, and [a] hold themselves not guilty: and they that sell them [b] say,

[a] Jer. ii. 3 and l. 7. [b] Deut. xxix. 19; Hosea xii. 8.

flock was still to be fed: and, as our Lord, as Man, wept over Jerusalem, whose sentence He pronounced, so He still feeds those who would not turn to Him that they might be saved, and who would in the end be *a flock of slaughter*, [1] *Death their shepherd*, since they chose death rather than Life.

5. *Whose possessors* [*buyers* [2]] *slay them and hold themselves not guilty*, rather, *are not guilty*, either in their own eyes, or in the sight of God, since He gave them up and would no more avenge them. They contract no guilt. Aforetime God said: [3] *Israel* was *holiness to the Lord, the first-fruits of His increase; all that devour him shall be guilty:* [4] *evil shall come upon them, saith the Lord.* Now God reversed this, as He said by the same prophet, [5] *My people hath been lost sheep; their shepherds have caused them to go astray; they have turned them away* on *the mountains;—all that found them have devoured them; and their adversaries say, We are not guilty;* [6] *because they have sinned against the Lord, the habitation of justice, yea, the hope of their fathers, the Lord. The* offence of injuring Israel was that they were God's people: when He cast them forth, they who chastened them were His servants,[7] His instruments, and offended only when through pride they knew not in Whose hands they themselves were,[8] or through cruelty exceeded their office,[9] and so they became guilty.

And they that sell them say, Blessed be the Lord, for I am rich. Even Sennacherib felt himself in part, or thought

[1] Ps. xlix. 14.

[2] קֹנֵיהֶן stands opposed to מְכָרִיהֶן, as in Isa. xxiv. 2, כַּקּוֹנֶה כַּמּוֹכֵר.

[3] Jer. ii. 3. [4] כל אכליו יאשמו. [5] Jer. l. 6, 7.

[6] לֹא נֶאְשָׁם. The same word.

[7] Jer. xxv. 9; xxvii. 6; xliii. 10.

[8] Isa. x. 7; ואשם Hab. i. 11. [9] Isa. xlvii. 6; Zech. i. 15.

Blessed *be* the LORD ; for I am rich : and their own shepherds pity them not.

best to own himself, to be an instrument in God's hand.[1] But Titus when he "entered Jerusalem, marvelled at the strength of the city and its towers, which 'the tyrants' in frenzy abandoned. When then he had beheld their solid strength and the greatness of each rock, and how accurately they were fitted in, and how great their length and breadth, he said, 'By the help of God we have warred : and God it was Who brought down the Jews from those bulwarks: for what avail the hands of man or his engines against such towers?' Much of this sort he said to his friends."[2] The Jews also were *sold* in this war, as they had not been in former captures ; and that, not by chance, but because the Roman policy was different from all, known by "experience" in the time of Zechariah. Into Babylon they had been carried captive, as a whole, because it was the will of God, after the *seventy years* to restore them. In this war, it was His will to destroy or disperse them ; and so those above seventeen were sent to Egypt to the works ; those below seventeen were sold. "The whole number taken prisoners during the wars were 1,100,000,"[3] besides those who perished elsewhere. "Read we the ancient histories and the traditions of the mourning Jews, that at the Tabernaculum Abrahæ (where now is a very thronged mart every year) after the last destruction, which they endured from Adrian, many thousands were sold, and what could not be sold were removed into Egypt, and destroyed by shipwreck or famine and slaughter by the people. No displeasure came upon the Romans for the utter destruction, as there had upon the Assyrians and Chaldeans."[4]

And their own shepherds (in contrast to those who *bought* and *sold* them, who accordingly were not their own, temporal or spiritual), they to whom God had assigned them, who

[1] Isa. xxxvi. 10.
[2] Jos. de B. J. 6, 9, 1.
[3] Jos. ib. § 2. 3.
[4] S. Jer.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will * deliver the men every one into his neighbour's hand, and into

* Heb. *make to be found.*

should have fed them with the word of God, [1] strengthened the diseased, healed the sick, bound up the broken, and sought the lost, *pity them not.* He says what they should have done, in blaming them for what they did not do. They owed them a tender, compassionate love; [2] they laid aside all mercy, and became wolves, as S. Paul says: *After my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*[3] They who owed them all love, shall have none. "No marvel, then, he says, if enemies shall use the right of conquest, when their very shepherds and teachers spared them not, and, through their fault, the flock was given over to the wolves." [4] All were corrupted, high-priest, priests, scribes, lawyers, Pharisees, Sadducees. No one [5] had pity on them.

6. *For I will no more pity.* Therefore were they a *flock of the slaughter*, because God would *have no pity* on those who went after shepherds who *had no pity* upon them, but corrupted them; who *entered not in themselves, and those who were entering in, they hindered.*[6]

The inhabitants of the land, "that land, of which he had been speaking," Judæa. *And lo.* God, by this word, *lo*, always commands heed to His great doings with man: *I, I*, Myself,[7] visibly interposing, *will deliver man*, the whole race of inhabitants, *every one into his neighbour's hand*, by confusion and strife and hatred within, *and into the hand of his king*, him whom they chose and took as their own king, when they rejected Christ as their King, repudiating the

[1] Ezek. xxxiv. 4. [2] יחמלו.
[3] Acts xx. 29, 30. [4] S. Jer.
[5] This is expressed by the Hebrew idiom, "their shepherds [plur.] one by one, pity [sing.] them not."
[6] S. Luke xi. 52. [7] אנכי emphatic.

the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

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title which Pilate gave Him, to move their pity. Whereas He, their Lord and God, was their King, they formally *denied Him in the presence of Pilate, when he was determined to let Him go;*[1] they *denied the Holy One and the Just*, and said, *We have no king but Cæsar.*[2]

And they, the king without and the wild savages within, *shall smite*, bruise, crush in pieces, like a broken vessel,[3] *the land, and out of their hand I will not deliver* them. Their captivity shall be without remedy or end. Holy Scripture often says, *there is no deliverer*,[4] or *none can deliver out of My hand*,[5] or, since God delighteth in doing good, I,[6] He,[7] will deliver, or delivered[8] from the hands of the enemy, or their slavery, or their own fears, or afflictions, or the like. God nowhere else says absolutely as here, *I will not deliver*.[9] "Hear, O Jew," says S. Jerome, "who holdest out to thyself hopes most vain, and hearest not the Lord strongly

[1] Acts iii. 13, 14. [2] S. John xix. 15.

[3] Of which כָּתַת is used, Isa. xxx. 14; of the golden calf, Deut. ix. 21. So בָּהַת, of the brazen serpent, 2 Kings xviii. 4; the idols, 2 Chron. xxxiv. 7.

[4] אין מַצִּיל Judges xviii. 28; 2 Sam. xiv. 6; Job v. 4; Ps. vii. 2; l. 22; lxxi. 11; Isa. v. 29; xlii. 22; Hosea v. 14; Micah v. 8.

[5] Deut. xxxii. 39; Job x. 7; Ps. l. 22; lxxi. 11; Isa. xliii. 13; Dan. viii. 4, 7.

[6] Exod. vi. 6; 2 Kings xx. 6; Jer. xv. 21; xxxix. 17; Ezek. xxxiv. 27.

[7] 1 Sam. vii. 3; Ps. xviii. 17; lxxii. 12; 2 Kings xvii. 39; Isa. xix. 20; xxxi. 5; Job v. 19.

[8] Exod. xviii. 10; Joshua xxiv. 10; Judges vi. 9; 1 Sam. x. 18; xiv. 10; 2 Sam. xxii. 1; Ps. xxxiv. 6, 19; liv. 7; Ezra viii. 31; Jer. xx. 13.

[9] Once only on one of the brief repentances in the Judges, God answers their prayer, *I will not save you; go and cry to the gods which ye have chosen; let them save you:* but only to save them on their renewed repentance and prayer. Judges x. 13–16.

7 And I will [a] feed the flock of slaughter, * *even*

[a] Ver. 4. * Or, *verily the poor.*

asserting, *I will not deliver* them *out of their hands*, that thy captivity among the Romans shall have no end." In the threatened captivity before they were carried to Babylon, the Prophet foretold the restoration: here only it is said of Judah, as Hosea had said of Israel, that there should be no deliverer out of the hand of the king whom they had chosen.

7. The prophetic narrative which follows, differs in its form, in some respects, from the symbolical actions of the prophets and from Zechariah's own visions. The symbolical actions of the prophets are actions of their own: *this* involves acts, which it would be impossible to represent, except as a sort of drama. Such are the very central points, the feeding of the flock, which yet are intelligent men who understand God's doings: the cutting off of the three shepherds; the asking for the price; the unworthy price offered; the casting it aside. It differs from Zechariah's own visions, in that *they* are for the most part exhibited to the eye, and Zechariah's own part is simply to inquire their meaning and to learn it, and to receive further revelation. In one case only, he himself interposes in the action of the vision;[1] but this too, as asking that it might be done, not, as himself doing it. Here, he is himself the actor, yet as representing Another, Who alone could cut off shepherds, abandon the people to mutual destruction, annulling the covenant which He had made. Maimonides, then, seems to say rightly: "[2] This, *I fed the flock of the slaughter*, to the end of the narrative, where he is said to have asked for his hire, to have received it, and to have cast it into the temple, to the treasurer, all this Zechariah saw in prophetic vision. For the command which he received, and the act which he is said to have done, took place in prophetic vision or dream." "This," he adds, "is

[1] iii. 5.

[2] More Neboch. ii. 46, p. 123, 6; Buxt. Tr. p. 326; Abarbanel (ad loc.) regards the act as real, but symbolic. "God commanded him to do an act, in deed and awake, which

you, [a] O poor of the flock. And I took unto me two

[a] Zeph. iii. 12; Matt. xi. 5.

beyond controversy, as all know, who are able to distinguish the possible from the impossible."

"The actions presented to the prophets are not always to be understood as actions but as predictions. As when God commands Isaiah, to make the heart of the people dull,[1] i.e. to denounce to the people their future blindness, through which they would, with obstinate mind, reject the mercies of Christ. Or when He says, that He appointed Jeremiah[2] to destroy and to build; to root out and to plant. Or when He commanded the same prophet to cause the nations to drink the cup, whereby they should be bereft of their senses,[3] Jeremiah did nothing of all this, but asserted that it would be. So here."[4]

And I will feed the flock of the slaughter, rather *And* [our, *so*] *I fed*.[5] The Prophet declares, in the name of our Lord, that He did what the Father commanded Him. He fed the flock, committed to His care by the Father, who, through their own obstinacy, became *the flock of slaughter*. What could be done, He did for them; so that all might see that they perished by their own fault. The symbol of our Lord as the Good Shepherd, had been made prominent by Isaiah, Jeremiah, and Ezekiel, *Behold the Lord will come, as a Mighty One—He shall feed His flock like a shepherd: He shall gather the lambs with His arm and carry them in His bosom: He shall gently lead those that are with young*.[6] And Jeremiah, having declared God's judgments on the then shepherds,[7] says, *I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their fold; and*

was a declaration and a sign of what should be in God's guidance of Israel. See at length in McCaul's transl. of Kimchi on Zech., pp. 198–208.

[1] Isa. vi. 10. [2] Jer. i. 10. [3] Ib. xxv. 15 sqq. [4] Osor.

[5] ה retained in וָאֶרְעֶה as in verbs לה in 1 Sam. i. 7; 2 Sam. xxiii. 15; 1 Kings xiv. 9; 2 Kings ii. 8, 14 [*bis*]; Jer. xx. 2.

[6] Isa. xl. 10, 11. [7] Jer. xxiii. 2.

staves; the one I called Beauty, and the other I called * Bands; and I fed the flock.

* Or, *Binders.*

they shall be fruitful and increase. And I will set up shepherds over them which shall feed them. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper—and this is the name whereby He shall be called, the Lord our Righteousness.[1] And Ezekiel, with the like context:[2] *Therefore will I save My flock and they shall be no more a prey; and I will judge between cattle and cattle. And I will set One Shepherd over them, and He shall feed them: My servant David, He shall feed them; and He shall be their Shepherd;*[3] and, uniting both offices, *David, My servant, shall be king over them, and they shall all have One Shepherd.*[4] It was apparent, then, beforehand Who this Shepherd was to be, to Whom God gave the feeding of the flock.

"Even *you*, or *for you, ye poor of the flock;* or, *therefore* being thus commanded [*fed I*] *the poor of the flock.*"[5] The whole flock was committed to Him to feed. He had to seek out all *the lost sheep of the house of Israel.*[6] "*He fed*, for the time, the Jews destined to death, until their time should come;"[7] the fruit of His labour was in the *little flock*,[8] "the faithful Jews who believed in Him, out of the people of the flock aforesaid, or the synagogue, Who in the primitive Church despised all earthly things, leading a most pure life." So He says, *I will feed My flock and I will cause them to lie*

[1] Jer. xxiii. 3–6. [2] Ezek. xxxiv. 1–21.
[3] Ib. xxxiv. 22, 23. [4] Ib. xxxvii. 24.

[5] The masora parva says that "the לָכֵן is a feminine," i.e. so punctuated for לָכֶן, as in the third pers., כָּהֵם 2 Sam. xxiv. 3; Eccl. ix. 12; כָּהֵן Gen. xix. 29; xxx. 26. Yet לָכֵן being, so often, some sixty times, illative, *therefore*, it would be arbitrary to take it otherwise here, since even כֵּן itself nowhere occurs as a pronoun.

[6] S. Matt. x. 6; xv. 24. [7] Dion. [8] S. Luke xii. 32.

down, saith the Lord God: I will seek that which was lost, and bring again that which was driven away, and will bind that which was *broken, and will strengthen that which was sick: but I will destroy the fat and the strong, I will feed them with judgment.*[1]

The elect are the end of all God's dispensations. He fed all; yet the fruit of His feeding, His toils, His death, the travail of His soul, was in those only who are saved. So S. Paul says, *Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.*[2] He fed all; but the *poor of the flock* alone, those who were despised of men, because they would not follow the pride of the High Priests and Scribes and Pharisees, believed on Him, as they themselves say, *Have any of the rulers or the Pharisees believed on Him?*[3] and S. Paul says, *Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things despised, hath God chosen, yea, and things which are not, to bring to nought things that are.*[4]

And I took unto Me two [shepherd's] *staves*, as David says, *Thy rod and Thy staff they comfort me.*[5] *The one I called Beauty* or *Loveliness*,[6] as the Psalmist longs to *behold the beauty* or *loveliness* of God in His temple,[7] and says, Let *the beauty of the Lord our God be upon us.*[8]

And the other I called Bands, lit. *Binders.*[9] The one staff represents the full favour and loving-kindness of God; when this was broken, there yet remained the other, by

[1] Ezek. xxxiv. 15, 16. [2] 2 Tim. ii. 10. [3] S. John vii. 48.
[4] 1 Cor. i. 26–28. [5] Ps. xxiii. 4.
[6] κάλλος, ὁ; εὐπρέπεια, Aq. Sym. (Theodot. also, see Field, Hexapl. on v. 10.) "Decus." S. Jer.
[7] נֹעַם יי Ps. xxvii. 4. [8] Ps. xc. 17.
[9] From the common חָבַל "rope"; in Arab. verb, "bound fast as with rope," "made covenant"; noun, "band of marriage, friendship, covenant of God or man, personal security." Lane. σχοίνισμα, ὁ, Aq. Sym.; funiculos, S. Jer.

8 Three shepherds also I cut off [a] in one month;

[a] Hosea v. 7.

which they were held together as a people in covenant with God. *And I fed the flock.* This was the use of his staves; He tended them with both, ever putting in exercise towards them the loving beauty and grace of God, and binding them together and with Himself.

8. *And I cut off three shepherds in one month.* "I have read in some one's commentary, that the shepherds, cut off in the indignation of the Lord, are to be understood of priests and false prophets and kings of the Jews, who, after the Passion of Christ, were all cut off in one time, of whom Jeremiah speaketh, [1]*The priests said not, Where is the Lord? and they that handle the law knew Me not; the pastors also transgressed against Me, and the prophets prophesied by Baal, and walked after* things which *do not profit*," [2] and again, *As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests and their prophets;* [3] and *they said, Come, let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet.*[4] "He speaks of the kings of the Jews, and prophets and priests; for by the three orders they were shepherded." [5] "[6] The true and good Shepherd having been already pointed out, it was right and necessary that the hirelings and false shepherds should be removed, the guides of the Jews in the law. The three shepherds were, I deem, those who exercised the legal priesthood, and those appointed judges of the people, and the interpreters of Scripture, i.e. the lawyers. For these too fed Israel. Those who had the glory of the priesthood were of the tribe of Levi only; and of them Malachi says, *The priest's lips shall keep knowledge, and they shall seek the law at his mouth.*[7] But those who received authority to judge were also selected, yet were appointed out of every tribe. In like way the lawyers, who were ever assessors to

[1] Jer. ii. 8. [2] S. Jer. [3] Jer. ii. 26. [4] Ib. xviii. 18.
[5] Theodoret. [6] S. Cyr. [7] Mal. ii. 7.

the judges, and adduced the words of the law in proof of every matter.—But we shall find that our Lord Jesus Christ Himself expressly pronounced woe on the Pharisees and scribes and lawyers. For He said, *Woe unto you scribes and Pharisees.*[1] And when one of the lawyers hereupon answered Him, saying, *Master, so saying Thou reproachest us also,* He said, *Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.*[2] These *three Shepherds,* then, priests and judges and lawyers,[3] who remained in their own orders and places, until the coming of Christ, were very justly taken away *in one month.* For since *they killed the Prince of life,*[4] thereby also are they mown down, and that in the month of the first fruits, in which Emmanuel endured to be slain for us. They remained indeed administering

[1] S. Luke xi. 44. [2] Ib. xi. 45, 46.

[3] No other explanation of the "three shepherds" seems to me at all to recommend itself. The Jews made them Moses, Aaron, and Miriam (Taanith, f. 9a.) and, from them, S. Jerome; J. Kim. and (as one solution) Ibn Ezra, suggested Haggai, Zechariah, Malachi; "'After whom,' the rabbis say, 'prophecy departed from Israel'" ("on account of the cutting off of prophecy at their death," opinion in Tanchum). Abraham Lev. "The principality of the sons of David, and the monarchy of the Hasmonæans, and that of their servants." D. Kim., "The three sons of Josiah, Jehoahaz, Jehoiakim, and Zedekiah;" Abarbanel, "The Maccabees, Judas, Jonathan, and Simon;" Rashi, "The house of Ahab and the house of Ahaziah, and his brethren and all the posterity of the kingdom of David (except Joash) slain by Ahab and Athaliah;" Tanchum, "Joshua the high-priest and the second priest and the anointed for war." (Buxtorf refers for his office to Maimonides, Hilchos melachin umilchama, c. 7, and Massecheth Sota, c. 8, Lex. Chald. col. 1267.) "And it is said, Joshua, Zerubbabel, and Nehemiah," Tanchum. Theodorus of Mops. interpreted it of "the priests" generally, not of any three classes of persons. Three classes, Priests, Pharisees, and Sadducees, were adopted by some older; Pharisees, Sadducees, and Essenes by Lightfoot (Horæ Hebr. on S. John x.). On the abortive guesses of a German school, see Introduction to Zechariah, pp. 28, 29.

[4] Acts iii. 15.

and my soul *lothed them, and their soul also abhorred me.

* Heb. *was straitened for them.*

Israel, even after the Saviour's Cross, through the long-suffering and compassion of Almighty God calling them to repentance; but, in the sentence passed by God, they were taken away, at that time, when they delivered to the Cross the Saviour and Redeemer of all. They were taken away then *in one month;*" Nisan, A.D. 33. The three offices, King, Divine Teacher, Priest, were to be united in Christ; they might have been held under Him: those who rejected them in Him, forfeited them themselves. These then He made to disappear, effaced them from the earth.[1]

And My soul was straitened for them.[2] It is used of the Divine grief at the misery of His people.[3] *And their soul abhorred Me, nauseated Me.*[4] "When it is said, *Their soul also abhorreth Me,* the meaning is, 'My soul did not loathe them first, but their soul first despised Me, therefore My soul abhorred them.'"[5] The soul which drives away God's good Spirit, comes at last to loathe Him and the thought and mention of Him.

9. *And I said, I will not feed you.* God, at last, leaves the rebellious soul or people to itself, as He says by Moses, *Then My anger shall be kindled against them in that day, and*

[1] הכחיד lit. "hid," Job xx. 12, as כָּחַד uniformly (fifteen times), thence ἀφανίζω. It is used of numbers; the seven nations, Exod. xxiii. 23; of Israel, in the intention of their enemies, from being a nation, מִנּוּי, Ps. lxxxiii. 4; of the house of Jeroboam from the face of the earth, 1 Kings xiii. 34; of Sennacherib's army, 2 Chron. xxxii. 21.

[2] As in E.M.

[3] Judges x. 16, also with ב p. Gesenius' comparison of Arab. נָזַע is wrong. Its primary meaning is "cut off from." See Lane, p. 419.

[4] Such is the traditional meaning of בחל. "Loathed My worship," Ch.; "loathed," Abulw. Tanch. coll. Syr. בַּחִילָא, "one so nauseating as to vomit his food."

[5] Kim.

9 Then said I, I will not feed you: [a] that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh * of another.

10 ¶ And I took my staff, *even* Beauty, and cut

[a] Jer. xv. 2 and xliii. 11. * Heb. *of his fellow*, or, *neighbour*.

I will forsake them, and will hide My Face from them, and they shall be devoured, and many evils and troubles shall find them;[1] and our Lord tells the captious Jews: *I go My way, and ye shall seek Me and shall die in your sins.*[2]

That which dieth, let it die. Zechariah seems to condense, but to repeat the abandonment in Jeremiah: *Cast them out of My sight, and let them go forth. And it shall be, if they shall say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord, Such as* are *for death, to death; and such as* are *for the sword, to the sword; and such as* are *for the captivity, to the captivity.*[3] First, God gives over to death without violence, by famine or pestilence, those whose lot it should be; another portion to violent death by the sword; *that which is cut off shall be cut off; and the rest,* the flock of slaughter, would be turned into wolves; and, as in the awful and horrible siege of Jerusalem, those who had escaped these deaths, *the left-over, shall eat every one of the flesh of his neighbour,* every law of humanity and of nature broken. "So should they understand at last, how evil and bitter a thing it is for all who lived by My help to be despoiled of that help."[4]

10. *And I took my staff Beauty, and cut it asunder.* Not, as aforetime, did He chasten His people, retaining His relation to them; for such chastening is an austere form of love. By breaking the staff of His tender love, He signified that this relation was at an end.

That I might dissolve My covenant which I had made with all the people, rather, *with all the peoples,* i.e. with all nations.

[1] Deut. xxxi. 17. [2] S. John viii. 21.
[3] Jer. xv. 1, 2, and similarly xliii. 11. [4] Osor.

it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and * so [a] the

* Or, *the poor of the flock, &c. certainly knew.*
[a] Zeph. iii. 12; ver. 7.

Often as it is said of Israel, that they brake the covenant of God,[1] it is spoken of God, only to deny that He would break it,[2] or in prayer that He would not.[3] Here it is not absolutely the covenant with His whole people, which He brake; it is rather, so to speak, a covenant with the nations in favour of Israel, allowing thus much and forbidding more, with regard to His people. So God had said of the times of Christ: [4] *In that day I will make a covenant for them with the beasts of the field and with the fowls of the heaven, and with the creeping things of the ground;* and, *I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land;* [5] and in Job, *Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee.*[6] This covenant He willed to annihilate. He would no more interpose, as He had before said, *I will not deliver from their hand.*[7] Whoever would, might do what they would, as the Romans first, and well nigh all nations since, have inflicted on the Jews what they willed; and Mohammedans too have requited to them their contumely to Jesus.

11. *And so the poor of the flock that waited upon Me* [8] *knew.* The rest were blinded; those who listened to God's word, observed His Prophet, waited on Him and observed His

[1] Lev. xxvi. 15; Deut. xxxi. 16, 20; Isa. xxiv. 5; Jer. xi. 10; xxxi. 32; Ezek. xvi. 59; xliv. 7.
[2] Lev. xxvi. 44; Judges ii. 1, and, strongly, Jer. xxxiii. 20, 21.
[3] Jer. xiv. 21. [4] Hosea ii. 18.
[5] Ezek. xxxiv. 25. [6] Job v. 23. [7] v. 6.
[8] שמר · השמרים אתי occurs more commonly w. acc. of thg., commandments, &c., but w. acc. pers., in good sense, שֹׁמֵר אֲדֹנָיו "he that observeth his master," Prov. xxvii. 18; also of God, Hosea iv. 10; of idols, Ps. xxxi. 6; and of observing for evil, 1 Sam. xix. 11; Job x. 14.

poor of the flock that waited upon me knew that it *was* the word of the LORD.

words, knew from the fulfilment of the beginning, that the whole was God's word. Every darkening cloud around the devoted city was an earnest that the storm, which should destroy it, was gathering upon it. So our Lord warned, *When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart.*[1] The *little flock which waited upon* the Good Shepherd, obeyed the warning, and, fleeing to Pella, escaped the horrible judgment which fell on those who remained. "They remembered that it had been predicted many centuries before, and that the Lord, by Whose Spirit the Prophet spake, foretold that in that city [2] *one stone should not be left upon another.*" [3]

12. *And I said unto them, If ye think good, give Me My price* God asks of us a return, not having any proportion to His gifts of nature or of grace, but such as we can render. He took the Jews out of the whole human race, made them His own, *a peculiar people*, freed them from *the bondage and the iron furnace of Egypt*, gave them *the land flowing with milk and honey*, fed and guarded them by His Providence, taught them by His Prophets. He, the Lord and Creator of all, was willing to have them alone for His inheritance, and, in return, asked them to love Him with their whole heart, and to do what He commanded them. *He sent His servants to the husbandmen, that they might receive the fruits of the vineyard; and the husbandmen took His servants, and beat one, and killed another, and stoned another.*[4] *Last of all, He sent unto them His Son*, to ask for those fruits, the return for all His bounteous care and His unwearied acts of power and love. "Give Me," He would say, "some fruits of piety, and tokens of faith." [5]

"What? Does He speak of a price? Did the Lord of

[1] S. Luke xxi. 20, 21. [2] S. Matt. xxiv. 2. [3] Osor.
[4] S. Matt. xxi. 34–37. [5] Eus. Dem. Ev. x. 4. So Theod.

12 And I said unto them, * If ye think good, give *me* my price; and if not, forbear. So they [a] weighed for my price thirty *pieces* of silver.

* Heb. *If* it be *good in your eyes.*
[a] Matt. xxvi. 15; see Exod. xxi. 32.

all let out His toil? Did He bargain with those, for whom He expended it, for a certain price? He did. He condescended to serve day and night for our salvation and dignity; and as one hired, in view of the reward which He set before Him, to give all His care to adorn and sustain our condition. So He complains by Isaiah, that He had undergone great toil to do away our sins. But what reward did He require? Faith and the will of a faithful heart, that thereby we might attain the gift of righteousness, and might in holy works pant after everlasting glory. For He needeth not our goods; but He so bestoweth on us all things, as to esteem His labour amply paid, if He see us enjoy His gifts. But He so asketh for this as a reward, as to leave us free, either by faith and the love due, to embrace His benefits, or faithlessly to reject it. This is His meaning, when He saith," [1]

And if not, forbear. God does not force our free-will, or constrain our service. He places life and death before us, and bids us choose life. By His grace alone we can choose Him; but we can refuse His grace and Himself. *Thou shalt say unto them*, He says to Ezekiel, *Thus saith the Lord God, He that heareth, let him hear, and he that forbeareth, let him forbear.*[2] This was said to them, as a people, the last offer of grace. It gathered into one all the past. As Elijah had said, *If the Lord be God, follow Him; but if Baal, then follow him;*[3] so He bids them at last to choose openly whose they would be, to whom they would give their service; and if they would refuse in heart, to refuse in act also. *Forbear*, cease, leave off, abandon; and that for ever.

So they weighed for My price thirty pieces of silver; the price of a slave, gored to death by an ox.[4] Whence one of

[1] Osor. [2] Ezek. iii. 27; add ii. 5, 7; iii. 11.
[3] 1 Kings xviii. 21. [4] Exod. xxi. 32.

13 And the LORD said unto me, Cast it unto the

themselves says, "You will find that a freeman is valued, more or less, at sixty shekels, but a slave at thirty."[1] He then, Whom the Prophet represented, was to be valued at *thirty pieces of silver*. It was but an increase of the contumely, that this contemptuous price was given, not to Him, but for Him, the Price of His Blood. It was matter of bargain. *Judas said, What will ye give me, and I will deliver Him unto you?*[2] The high-priest, knowingly or unknowingly, fixed on the price named by Zechariah. As they took into their mouths willingly the blasphemy mentioned in the Psalm : *They shoot out the lip, they shake the head*, saying, *He trusted in the Lord*, that *He would deliver Him; let Him deliver Him, seeing that He delighted in Him;*[3] so perhaps they fixed on the *thirty pieces of silver*, because Zechariah had named them as a sum offered in contumely to him, who offered to be a shepherd and asked for his reward.

13. *And the Lord said unto me, Cast it*, as a thing vile and rejected, as torn flesh was to be cast to dogs,[4] or a corpse was cast unburied,[5] or the dead body of Absalom was cast into the pit,[6] or the dust of the idol-altars into the brook Kedron by Josiah,[7] or the idols to the moles and the bats ;[8] or Judah and Israel from the face of God[9] into a strange land ;[10] Coniah and his seed, a vessel in which is no pleasure,[11] into a land which they knew not ; or the rebels against God, said, *Let us cast away their cords from us ;*[12] or wickedness was cast into the Ephah ;[13] once it is added,[14] *for loathing*.

Unto the potter. The words exactly correspond with the event, that the *thirty pieces of silver* were *cast* or flung away ;[15]

[1] Maimonides, More Neboch. c. 40, P. 3.
[2] S. Matt. xxvi. 15. [3] Ps. xxii. 7, 8. [4] Exod. xxii. 31.
[5] Isa. xiv. 19 ; xxxiv. 3 ; Jer. xiv. 16 ; xxii. 19 ; xxvi. 23 ; xxxvi. 30. [6] 2 Sam. xviii. 17.
[7] 2 Kings xxiii. 12. [8] Isa. ii. 20, add Ezek. xx. 8.
[9] 2 Kings xiii. 23 ; xvii. 20 ; xxiv. 20 ; Jer. lii. 3.
[10] Deut. xxix. 28. [11] Jer. xxii. 28.
[12] Ps. ii. 3. [13] Zech. v. 8. [14] Ezek. xvi. 5.
[15] ῥῖψας τὰ ἀργύρια ἐν τῷ ναῷ, S. Matt. xxvii. 5.

[a] potter : a goodly price that I was prized at of them.

[a] Matt. xxvii. 9, 10.

that their ultimate destination was the potter, whose field was bought with them ; but that they were not cast directly to him (which were a contemptuous act, such as would not be used, whether for a gift or a purchase), but were cast to him *in the house of the Lord*. They were *flung away* by the remorse of Judas, and, in God's providence, came to the potter. Whether any portion of this was a direct symbolic action of the Prophet, or whether it was a prophetic vision, in which Zechariah himself was an actor, and saw himself in the character which he described, doing what he relates, cannot now be said certainly, since God has not told us. It seems to me more probable, that these actions belonged to the vision, because in other symbolic actions of the prophets, no other actors take part; and it is to the last degree unlikely that Zechariah, at whose preaching Zerubbabel and Joshua and all the people set themselves earnestly to rebuild the temple, should have had so worthless a price offered to him; and the casting a price, which God condemned, into the house of God, at the command of God, and so implying His acceptance of it, were inconsistent. It was fulfilled, in act consistently, in Judas' remorse, in that he *flung*[1] *away the pieces of silver*, which had stained his soul

[1] This is in itself (as Keil observed) decisive against the substitution of אוֹצָר for יוֹצֵר as Jon. and the Syr. have, if it be interpreted of any act of Zechariah. If it were taken only of the result of the ordering of God's providence, the main substance of the prophecy would equally remain, that the Good Shepherd was valued at this contemptuous price ; and that the money itself was flung into the treasury ; only in this case the second clause "to the treasury in the house of the Lord" would add nothing to the first, whereas, if יוצר be rendered in its natural sense "potter," this accounts for the use of the word "fling," and contains what was brought about by the joint agency of Judas and the Pharisees. But (2) no two words, in any language, are more distinct than אוצר and יוצר, both of them also being, in their several senses, common words. אוֹצָר, "treasure,"

with innocent blood, *in the temple*, perhaps remembering the words of Zechariah ; perhaps wishing to give to pious uses, too late, money which was the price of his soul ; whereas

or at times, "treasury," occurs seventy-nine times in the O.T. ; יוֹצֵר, lit. "former," occurs forty-one times, besides these verses. There is not the slightest approximation of the meaning of the two roots : אצר is "treasured up" ; יצר, "made." Since, then, apart from inspiration, every writer wishes to be understood, it is, in the nature of things, absurd to suppose that had Zechariah meant to say "cast into the treasury," he should not have used the word which everywhere else, seventy-nine times, is used to express it, but should have used a word which is always, viz. forty-one times, used of something else. The particular form, moreover, with the art. occurs eleven times in the O.T. as "the potter" ; once in Isaiah (xxix. 16), seven times in two chapters of Jeremiah, xviii. 2, 3, 4 (*bis*) 6 (*bis*), xix. 11, of "the potter," once only of Almighty God (Ps. xxxiii. 15), and that, in a different idiom. Of God, it is never used as a substantive, "the Creator." It remains a part., "Maker of," it being added, of what He is the Maker. "He that maketh the eye," Ps. xciv. 9 ; the hearts, ib. xxxiii. 15 ; light, Isa. xlv. 7 ; the earth, ib. 18 ; the universe, הַכֹּל Jer. x. 12 ; li. 19 ; mountains, Amos iv. 13 ; grasshoppers, ib. vii. 1 ; the spirit of man, Zech. xii. 1 ; or with pronouns, my Maker, Isa. xlix. 5 ; thy Maker, Isa. xliii. 1, xliv. 2, 24 ; his Maker, Isa. xxvii. 11 ; xxix. 16 ; xlv. 9, 11. The rendering, then, of the Jews in S. Jerome's time, D. Kim., Abraham of Toledo apparently, Abarb., Alsheikh, "the Creator," is unidiomatic, as well as that of Rashi, J. Kim., Tanch., Isaac (seventeenth century) Chizzuk Emunah (Wagenseil, Tel. ign. Sat. p. 146), "treasury," which the modern Anti-Messianic interpreters follow. Aquila has *τὸν πλάστην* ; the LXX and Symm. *χωνευτήριον*, "foundry," in that יצר is used with regard to metals, Isa. xliv. 12 ; liv. 16 ; Hab. ii. 18, as well as, more commonly, of clay. יוצר is used of the "potter," 2 Sam. xvii. 28 ; 1 Chron. iv. 23 ; Ps. ii. 9 ; Isa. xxx. 14 ; xli. 25 ; lxiv. 8 ; Jer. xix. 1 ; Lam. iv. 2 (besides the use of היוצר above) ; also "the former thereof" contrasted with the clay, Isa. xlv. 9. The Hebrew-Arabic translation, which Pococke so much valued (twelfth century) has twice אלצאיג (used chiefly of a goldsmith). Abulwalid does not notice it in either lexicon, nor Saadyah Ibn Danân

And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

God, even through the Chief Priests, rejected it, and so it came to the potter, its ultimate destination in the Providence of God. "He saith, *cast it unto the potter*, that they

nor Parchon. They must therefore have had nothing to remark on it, interpreting it as elsewhere, "potter."

It is not then necessary even to say, that the dicta as to the interchange of א and י in Hebrew are much too vague, the instances heterogeneous. All the words, in which א and י occur as the first letter, are allied words of the same meaning, not interchanged. Such are אחר and יחר, אשר and ישר (whence the proper names אשראלה 1 Chron. xxv. 2, and ישראלה ib. xxv. 14). אחר, and יחר ἅπ. λεγ. (2 Sam. xx. 5) are again allied, the Maltese also having a root *wacchar* (Vassali, Lex. melit. pp. 82, 651, in Ges. v. יחר). אמן "was stable" was, probably, the basis of ימין. The use of the ἅπ. λεγ. תאמינו for תימינו "turn to the right," Isa. xxx. 21, would have been, anyhow, a substitution of the guttural for the י, not the י for the א, and any ambiguity is precluded by the contrast of תשׂמאילו "turn to the left." The Kri מיוזנים (Jer. v. 8) is only a bad correction for the Ch. מוזנים, and so not Biblical Hebrew. These are all the instances collected by Böttcher (Lehrb. n. 430). In like way in the middle radical דָּאָה (Lev. x. 14) and דַּיָּה Deut. xiv. 13. Böttch. 1103, 4, adds תתימרו, which Saad. and Rashi, more probably, derive from ימר, Jer. ii. 11. In Ezek. vi. 6, ישׁם and אשׁם both occur, as variations, not of each other, but of שׁמם, vi. 4.

Other cases are simple omissions of the א, not an interchange at all; as קִיו from קיא (mel. i. Arab. Æth.), Jer. xxv. 27; בריה for בריאה Ez. xxxiv. 20; ביר Jer. vi. 7 is a mere correction for בור, and so, again, not Biblical Hebrew. דוֵג (1 Sam. xxii. 18, 22 Ch.) is a mere corruption of דֹאֵג, as in all languages proper names are the most easily corrupted. (See Daniel the Prophet, p. 405, ed. 2.) אישׁ (2 Sam. xx. 5; Micah vi. 19) and the common ישׁ each lose one letter of the original form, which has both. (See on Daniel the Prophet, p. 50 note, ed. 2.) There is not, then, the slightest countenance for assuming that היוצר is *not*, what according to its form it *is*, "*the potter*."

might understand that they would be broken as a potter's vessel." [1]

A goodly price, that I was priced at of them, lit. *the magnificence of the value,*[2] *at which I was valued of them!* The strong irony is carried on by the, *at which I was valued of them,* as in the idiom, *thou wert precious in my sight.*[3] Precious the thought of God to David; [4] precious the redemption of the soul of man; [5] and precious was the Shepherd Who came to them; precious was the value, whereat He was valued by

[1] Osor.

[2] אֶדֶר occurs in this sense here only. In Micah ii. 8 it is used of a wide garment, i.q. אַדֶּרֶת. יְקָר, "of value" only occurs else in כְּלִי יְקָר, "a vessel of value," Prov. xx. 15; כָּל־יְקָר "every precious thing," Job xxviii. 10; כָּל יְקָרָהּ "all its magnificence," Jer. xx. 5; "costliness," Ez. xxii. 25; not directly a "price."

"Jewish writers who could satisfy themselves that the 'thirty pieces of silver' were anything but what they are, some thirty precepts given to the sons of Noah (mystical interpretation in the גיד הנשה ap. Abarb. ad loc. p. 219 v.), or thirty dignities of royalty ("the wise of blessed memory," in Abarb. ib. p. 292, v.), or the thirty righteous in each generation, promised (as they say) by God to Abraham (Midrash Aggadah in Rashi), or the thirty in that generation (Kim.), or who went up with Nehemiah, or were priests in his time. [Tanchum has, "It is said, that perhaps it is an image of the thirty righteous or priests, who were the noblest of the followers of Zerubbabel or Nehemiah."] Ibn E., or thirty days of imperfect repentance (Kim.), or thirty years of the reigns of the kings of the pious Hasmonæans (Abrah. Toled. in McCaul on Zech. ad loc.), or who scrupled not to own that they could not explain them at all (Rashi);—Jewish writers, who could, in any of these ways, escape from thinking of those thirty pieces of silver, at which their forefathers priced the Blood of Jesus, doubt not that the Good Shepherd Who fed them, Whom the yrejected, Who gave them up, Who speaks of Himself, 'the goodly price that *I* was priced at of them' (however they may have distorted these words too), was Almighty God."—Pusey's University Sermons, pp. 151, 152.

[3] יקר בעיני פ 1 Sam. xxvi. 21; Ps. lxxii. 14; 2 Kings i. 13, 14; Isa. xliii. 4. [4] Ps. cxxxix. 17. [5] Ib. xlix. 8.

them.[1] And yet He, Who was so valued, was Almighty God. For so it stands: *Thus saith the Lord God, Cast it unto the potter, the goodly price that I was priced at of them.* The name, *the potter*, connects the prophecy with that former prophecy of Jeremiah,[2] denouncing the judgment of God for the shedding of innocent blood, whereby they had defiled *the valley of the son of Hinnom, which was at the entry of the gate of the pottery*,[3] and which, through the vengeance of God there, should be called *the valley of slaughter*.[4] The price of this innocent Blood, by the shedding of which the iniquities of their fathers were filled up, should rest on that same place, for whose sake God said, *I will break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again*.[5] So then S. Matthew may have quoted this prophecy as Jeremiah's, to signify how the woes, denounced on the sins committed in this same place, should be brought upon it through this last crowning sin, and *all the righteous blood which had been shed, should come upon that generation*.[6]

[1] יקר מֵעֲלֵיהֶם. See Ewald, Lehrb. n. 219a. p. 573, ed. 8.

[2] Jer. xix.

[3] שַׁעַר הַחַרְסוּת ib. 2. See Ges. Thes. sub. v. p. 522.

[4] Jer. xix. 6. [5] Ib. xix. 11.

[6] S. Augustine suggests that S. Matthew wished to lead the reader to connect the prophecy of Zechariah with Jer. xxxii. 9. "All copies," he says, "have not 'Jeremiah,' but only 'by the prophet'; but more MSS. have the name of Jeremiah; and those who have considered the Gospel carefully in the Greek copies, say that they have found it in the older Greek (copies): and there is no reason why the name should be added, so as to occasion a fault; but there was a reason *why* it should be removed from some copies, this being done by a bold unskilfulness [imperitia] being distracted by the question, that this testimony was not found in Jeremiah." "S. Matthew," he says further, "would have corrected it in his lifetime at least, when admonished by others who could read this, while he was yet in the flesh, unless he thought that one name of a prophet instead of another did, not without reason, occur to his memory, which was ruled by the Holy Spirit, but that the Lord appointed that it should be so written," (1) to show that all the prophets,

14 Then I cut asunder mine other staff, *even*

14. *And I cut asunder mine other staff, Bands, to dissolve the brotherhood between Judah and Israel.* Hitherto prophecy had spoken of the healing of the great breach between Israel and Judah, in Christ. *The Lord*, Isaiah said, *shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim;*[1] and Hosea, *Then shall the children of Judah and the children of Israel be gathered together and shall appoint themselves one Head;*[2] and Jeremiah, *In those days the house of Judah shall walk with the house of Israel.*[3] And Ezekiel, in the midst of the captivity, in a symbolic action, the counterpart of this, is bidden, *Take thee one stick, and write upon it, For Judah,*

speaking by the Spirit, agreed together by a marvellous consent, which is much more than if all the things of the prophets were spoken by the mouth of one man, and so that, whatever the Holy Spirit said by them, should be received undoubtingly, and each belonged to all and all to each, &c.; (2) to combine it with the selling the field of Hananeel, of which the evidence was put in an earthen vessel. De Cons. Evang. L. iii. n. 30, 31, T. iii. 2, pp. 114–116.

None of the other cases of mixed quotation come up to this. S. Mark quotes two prophecies, of Malachi and of Isaiah as Isaiah's (S. Mark i. 2, 3). S. Matthew blends in one, words of Isaiah (lxii. 11) and Zechariah (ix. 9) as "the prophet" (S. Matt. xxi. 4, 5). Our Lord unites Isa. lvi. 7 and Jer. vii. 11 with the words, "It is written."

Of earlier fathers *Tertullian* simply quotes the prophecy as Jeremiah's (adv. Marc. iv. 40). *Origen* says, "Jeremiah, is not said to have prophesied this anywhere in his books, either what are read in the Churches, or reported (referuntur) among the Jews. I suspect that it is an error of writing, or that it is some secret writing of Jeremiah wherein it is written" (in S. Matt. p. 916). *Eusebius* says, "Consider, since this is not in the Prophet Jeremiah, whether we must think that it was removed from it by some wickedness, or whether it was a clerical error of those who made the copies of the Gospels carelessly."—Dem. Ev. x. p. 481.

[1] Isa. xi. 12, 13. [2] Hosea i. 11. [3] Jer. iii. 18.

* Bands, that I might break the brotherhood between Judah and Israel.

* Or, *Binders.*

and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim and all the house of Israel his companions, and join them one to another into one stick, and they shall become one in thy hand;[1] and, when asked the meaning of this act, he was to say, *Thus saith the Lord God, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him,* even *with the stick of Judah, and will make them one stick, and they shall be one in Mine hand.*[2] And dropping the symbol: *Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone—and I will make them one nation in the land upon the mountains of Israel: and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all—I will cleanse them, and they shall be My people and I will be their God, and David My servant shall be king over them, and they all shall have one Shepherd.*[3] Such should be the unity of those who would be gathered under the One Shepherd. And so it was. *The multitude of them that believed were of one heart and of one soul;*[4] and long afterwards it was a proverb among the heathen,[5] "See how these Christians love one another." Zechariah is here speaking of those who had rejected the Good Shepherd, the Israel and Judah after the flesh, who shut themselves out from the promises of God. This had its first fulfilment in the terrible dissolution of every band of *brotherhood*[6] and of our common nature, which made the siege of Jerusalem a proverb for horror, and precipitated its destruction. "Having thus separated the believing from the unbelieving, He bared the rest of His

[1] Ezek. xxxvii. 16, 17. [2] Ib. 19. [3] Ib. 21, 22, 23, 24.
[4] Acts iv. 32. [5] Tert. Apol. n. 39, p. 82 and notes, Oxf. Tr.
[6] אַחְוָה The word occurs only here, but is in Arab. Syr. Ch. Zab.

15 ¶ And the LORD said unto me, [a] Take unto thee yet the instruments of a foolish shepherd.

[a] Ezek. xxxiv. 2, 3, 4.

care. And what we now see bears witness to the prophecy. For the Jews, being deprived of prophets and priests and kings and temple and ark and altar and mercy-seat and candlestick and table and the rest, through which the legal worship was performed, have come to be deprived also of the guardianship from above; and, scattered, exiled, removed, serve against their will those who preach Christ: denying Him as Lord, they yield service to His servants. The Prophet having foretold these things of Christ, our God and Saviour, and reproved the obstinacy of the Jews, naturally turns his prophecy straight to the God-opposed christ whom they expect, as they say. So said the Lord in the holy Gospels to them, *I am come in My Father's name, and ye receive Me not; another will come in his own name, and him ye will receive.*[1] This the blessed Paul also prophesied of them, *Because they received not the love of the truth, that they might be saved, God shall send them strong delusion that they should believe a lie, that all might be damned, who believe not the truth, but have pleasure in unrighteousness.*[2] The like does the blessed Zechariah prophesy, having received the power of the Holy Spirit." [3]

15. *Take to thee yet the instrument*[4] *of a foolish*[5] *shepherd.*

"[6] *Yet.* He had enacted one tragedy, in which he clearly set forth the future guilt of Judas; now another is set forth, the accumulated scoffing through Anti-Christ. For

[1] S. John v. 43. [2] 2 Thess. ii. 10–12. [3] Theod.

[4] Ezekiel has the idiom, "his instrument of destruction," כְּלִי מַשְׁחֵתוֹ ix. 1; "his instrument of slaughter," כ. מַכָּתוֹ ib. 2; Isaiah, "for his work," כלי למעשהו liv. 16.

[5] אֱוִילִי *adj.*, אויל being often a subst., אויל is a sinful fool, Job v. 2, 3, and throughout the Proverbs, though more marked in some places, Prov. vii. 22; xiv. 3; xv. 5; xx. 3; xxiv. 7; xxvii. 22; and in the plural, Ps. cvii. 17; Prov. i. 7; x. 21; xiv. 9.

[6] Osor.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be * cut off, neither shall seek the young one, nor heal that that is broken, nor † feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

* Or, *hidden.* † Or, *bear.*

as Paul said, because they receive not the Spirit of truth, the All-righteous Judge shall send them a spirit of *delusion, that they should believe a lie.*[1] He calls him a foolish shepherd, for since the extremest folly consists in the extremest wickedness, he will be the most foolish, who reached the highest impiety, and this he will do by arrogating to himself divinity and claiming divine honours."[2]

This is the only action which the Prophet had to enact or to relate. If it was a visible act, the instrument might be a staff which should bruise, an instrument which should bear a semblance to that of the good shepherd, but which should be pernicious. "Good shepherds, who understood their business, had slight staves, that, if there should be occasion to strike, the stricken sheep might not be bruised; but one who understandeth not, beats them with thicker clubs."[3] Or it may mean also, whatever he would use for the hurtful treatment of the sheep, such as he proceeds to speak of. He is spoken of as, in fact, foolishly sinful:[4] for sin is the only real folly, and all real folly has sin mingled in it. The short-lived wisdom of the foolish shepherd for his own ends should also be his destruction.

16. *I will raise up.* God supplies the strength or wisdom which men abuse to sin. He, in His Providence, disposeth the circumstances, of which the ambitious avail themselves. Anti-Christ, whom the Jews look for, will be as much an instrument of God for the perfecting the elect, as the Chaldees[5] or the Assyrians[6] whom God raised up, for the

[1] 2 Thess. ii. 10, 11.
[2] Ib. ii. 4.
[3] S. Cyr.
[4] See note 5, p. 289.
[5] הִנְנִי מֵקִים Hab. i. 6.
[6] Amos vi. 14.

17 [a] Woe to the idol shepherd that leaveth the

[a] Jer. xxiii. 1; Ezek. xxxiv. 2; John x. 12, 13.

chastisement of His former people, or the Medes against Babylon.[1]

Which shall not visit them that be cut off. Zechariah uses the imagery, yet not the exact words of Jeremiah[2] and Ezekiel.[3] Neglect of every duty of a shepherd to his flock, to the sick, the broken, the sound; direct injury of them, preying upon them, make up the picture.

Which shall not visit, or tend, *that which is cut off:* fulfilling God's judgment,[4] *that which is to be cut off, let it be cut off.*

Neither shall seek the young one, better, *the scattered*,[5] *dispersed*, as the Good Shepherd *came to seek and to save that which was lost.*[6] *Nor heal that which is broken; bound not*, Ezekiel says.[7] "The broken legs of sheep are healed no otherwise than those of men; rolled in wool impregnated with oil and wine, and then bound up with splinters placed round about it."[8]

Nor feed that which standeth still, better, *the whole*,[9] as the word always means, "in its good estate," like our prayer, "that Thou wouldest strengthen those who do stand."

17. *Woe to the idol shepherd* (a *shepherd of nothingness*, one

[1] הנני מֵעִיר. Isa. xiii. 17.

[2] Jer. xxiii. 1, 2.

[3] Ezek. xxxiv. 3, 4.

[4] Ab. v. 9.

[5] τὸ ἐσκορπισμένον, ὁ; dispersum, S. Jer. "Who have wandered or gone astray," Syr. "He who hireth a flock is forbidden לנערה. What is this! To lead it from place to place." Talm. Hieros. Tr. Sheviith, c. 3, in Buxt. Lex. p. 1363. Arab. מן אין נערת אלינא "Whence camest thou to us?" c. פי, "traversed country" (Kam.), נער is not used of young of animals.

[6] S. Luke xix. 10; S. Matt. xviii. 11.

[7] Ezek. xxxiv. 4.

[8] Colum. de re rust. viii. 5.

[9] "Which was set firm, or set himself firm." Nif. as in Ps. xxxix. 5, "Every man in his firm estate (נִצָּב) is all vanity." τὸ ὁλόκληρον, ὁ, "id quod stat," S. Jer. So Syr. The Arab. "נצב was weary" (quoted C. B. Mich. Ges.) has only this force as intrans.; נָצַב c. acc. i., and אנתצב agree with Heb. Yet Jon. renders as Eng.

flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

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who hath no quality of a shepherd[1]) *who leaveth the flock.* The condemnation of the evil shepherd is complete in the abandonment of the sheep; as our Lord says, *He that is an hireling and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.*[2]

Or it may equally be, *Shepherd,*[3] *thou idol,* including the original meaning of nothingness, such as Anti-Christ will be, "while he calleth himself God, and willeth to be worshipped."[4] "This shepherd shall therefore arise in Israel, because the true Shepherd had said, *I will not feed you.* He is prophesied of by another name in Daniel the Prophet,[5] and in the Gospel,[6] and in the Epistle of Paul to the Thessalonians,[7] as *the abomination of desolation,* who shall sit in the temple of the Lord, and make himself as God. He cometh, not to heal, but to destroy, the flock of Israel. This shepherd the Jews shall receive, whom the *Lord Jesus shall slay with the breath of His mouth, and destroy with the brightness of His Coming.*"[4]

The sword shall be upon [*against*] *his arm and right eye.* His boast shall be of intelligence, and might. The punishment and destruction shall be directed against the instrument of each, the eye and the arm. "The eye, whereby he shall boast to behold acutely the mysteries of God, and to see more than all prophets heretofore, so that he shall call himself son of God. But the word of the Lord shall be upon his arm and upon his right eye, so that his strength and all his boast of might shall be dried up, and the knowledge which

[1] רֹעִי האליל, as רֹפְאֵי אֱלִל, "physicians of no value," Job xiii. 4. [2] S. John x. 12, 13.

[3] רֹעִי, as a form for רֹעֶה, occurs in Isa. xxxviii. 12, אָהֳלִי רֹעִי. [4] S. Jer. [5] Dan. ix. [6] S. Mark xiii. [7] 2 Thess. ii.

CHAPTER XII

1 *Jerusalem a cup of trembling to herself,* 3 *and a burdensome stone to her adversaries.* 6 *The victorious restoring of Judah.* 9 *The repentance of Jerusalem.*

THE burden of the word of the LORD for Israel,

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he promised himself falsely, shall be obscured in everlasting darkness."[1] "Above and against the power of Anti-Christ, shall be the virtue and vengeance and sentence of Christ, Who shall *slay* him *with the breath of His mouth.*"[2] The right arm, the symbol of might, and the right eye which was to direct its aim, should fail together, through the judgment of God against him. He, lately boastful and persecuting, shall become blind and powerless, bereft alike of wisdom and strength.

The "right" in Holy Scripture being so often a symbol of what is good, the left of what is evil, it may be also imagined, that "the left eye, i.e. the acumen and cunning to devise deadly frauds, will remain uninjured: while the *right eye,* i.e. counsel to guard against evil, will be sunk in thick darkness. And so, the more he employs his ability to evil, the more frantically will he bring to bear destruction upon himself."[3]

CHAP. XII. "From 'I will make Jerusalem' to 'Awake, O sword,' there is a threefold exposition. For some of the Jews say that these things have already been fulfilled in part from Zorobabel to Cn. Pompey who, first of the Romans, took Judæa and the temple, as Josephus relates. Others think that it is to be fulfilled at the end of the world, when Jerusalem shall be restored, which the miserable Jewish race promiseth itself with its anointed, of whom we read above as the foolish shepherd. But others, i.e. we who are called by the name of Christ, say that these things are daily

[1] S. Jer. [2] Dion. [3] Osor.

saith the LORD, [a] which stretcheth forth the heavens,

[a] Isa. xlii. 5, xliv. 24, xlv. 12, 18, and xlviii. 13.

fulfilled, and will be fulfilled in the Church to the end of the world."[1]

1. *The burden of the word of the Lord for*, rather, *upon*[2] *Israel.* If this prophecy is a continuation of the last, notwithstanding its fresh title, then *Israel* must be the Christian Church, formed of the true Israel which believed, and the Gentiles who were grafted into them. So S. Cyril: "Having spoken sufficiently of the Good Shepherd Christ, and of the foolish, most cruel shepherd who butchered the sheep, i.e. Anti-Christ, he seasonably makes mention of the persecutions which would from time to time arise against Israel; not the Israel according to the flesh, but the spiritual, that Jerusalem which is indeed holy, *the Church of the Living God.*[3] For as we say, that *he* is spiritually a Jew, who hath the *circumcision in the heart,*[4] that through the Spirit, *and not* in the flesh *through the letter;* so also may *Israel* be conceived, not that of the blood of Israel, but rather that, which has a mind beholding God. But such are all who are called to sanctification through the faith in Christ, and who, in Him and by Him, know of God the Father. For this is the one true elected way of beholding God."

Since the Good Shepherd was rejected by all, except the *poor of the flock*, the *little flock* which believed in Him, and thereupon the *band* of *brotherhood* was dissolved between Israel and Judah, *Israel* in those times could not be Israel after the flesh, which then too was the deadly antagonist of the true Israel, and thus early also chose Anti-Christ, such as was Bar-Cochba, with whom so many hundreds of thousands perished. There was no war, then, against Jerusalem, since it had ceased to be.[5]

[1] S. Jer.

[2] See on Nah. i. 1. The על of the title is repeated in the על-יהודה על-ירושלם ver. 2.

[3] 1 Tim. iii. 15.

[4] Rom. ii. 29.

[5] See on Micah iii. 12.

and layeth the foundation of the earth, and [a] formeth the spirit of man within him.

[a] Num. xvi. 22; Eccles. xii. 7; Isa. lvii. 16; Heb. xii. 9.

But Zechariah does not say that this prophecy, to which he has annexed a separate title, follows, in time, upon the last; rather, since he has so separated it by its title, he has marked it as a distinct prophecy from the preceding. It may be, that he began again from the time of the Maccabees and took God's deliverances of the people Israel then, as the foreground of the deliverances to the end.[1] Yet in the times of Antiochus, it was one people only which was against the Jews, and Zechariah himself speaks only of the Greeks;[2] here he repeatedly emphasises that they were *all nations*.[3] It may then rather be, that the future, the successive efforts of the world to crush the people of God, and its victory amid suffering, and its conversions of the world through the penitent looking to Jesus, are exhibited in one great perspective, according to the manner of prophecy, which mostly exhibits the prominent events, not their order or sequence. "The penitential act of contrite sinners, especially of Jews, looking at Him *Whom they pierced*, dates from the Day of Pentecost, and continues to the latter days, when it will be greatly intensified and will produce blessed results, and is here concentrated into one focus. The rising up of God's enemies against Christ's Church, which commenced at the same time, and has been continued in successive persecutions from Jews,

[1] So Lap. "That Zechariah speaks literally of the times of the Maccabees which were shortly to follow, appears both from the sequence of the times, and the connection and congruency of these oracles with the deeds of the Maccabees, as also because v. 10 ends in the Passion of Christ. For this followed the times of the Maccabees. As then Isaiah, Jeremiah, Hosea, Daniel, Ezekiel, &c., foretold what was shortly to befall the Jews from Salmanassar, Nebuchadnezzar, Cyrus, Darius, so Zechariah foretells what should presently befall them from Antiochus under the Maccabees."—Synops. c. xii.

[2] Zech. ix. 13. [3] כל העמים xii. 2, 3, 6, 9.

2 Behold, I will make Jerusalem [a] a cup of

[a] Isa. li. 17, 22, 23.

Gentiles, and other unbelievers in every age, and which will reach its climax in the great Anti-Christian outbreak of the last times, and be confounded by the Coming of Christ to judgment, is here summed up in one panoramic picture, exhibited at once to the eye."[1]

Which stretcheth forth the heavens. God's creative power is an ever-present working, as our Lord says, *My Father worketh hitherto and I work.*[2] His preservation of the things which He has created is a continual re-creation. All "forces" are supported by Him, Who Alone hath life in Himself. He doth not the less *uphold all things by the word of His power*, because, until the successive generations, with or without their will, with or against His Will for them, shall have completed His Sovereign Will, He upholds them uniformly in being by His Unchanging Will. Man is ever forgetting this, and because, *since the fathers fell asleep, all things continue as from the beginning of the creation,*[3] they relegate the Creator and His creating as far as they can to some time, as far back as they can imagine, enough to fill their imaginations, and forget Him Who made them, in Whose hands is their eternity, Who will be their Judge. So the prophets remind them and us of His continual working, which men forget in the sight of His works: *Thus saith the Lord; He that createth the heavens, and stretcheth them out; He that spreadeth forth the earth and its produce, Who giveth breath to the people upon it, and spirit to them that walk therein;*[4] and, *I am the Lord Who maketh all things, Who stretcheth out the heavens alone, Who spreadeth abroad the earth by Myself;*[5] speaking at once of that, past in its beginning yet present to us in its continuance, but to Him ever-present present; and of things actually present to us, *that frustrateth the tokens*

[1] Bp. C. Wordsworth here, and the like in Keil on xiv. 20, p. 661.
[2] S. John v. 17.
[3] 2 S. Peter iii. 4.
[4] Isa. xlii. 5.
[5] Ib. xliv. 24.

of the liars;[1] and of things to those of that day still future, *that confirmeth the word of His servant, and performeth the counsel of His messengers;*[2] the beginning of which was not to be till the taking of Babylon. And the Psalmist unites past and present in one, *Donning light as a garment, stretching out the heavens as a curtain; Who layeth the beams of His chambers on the waters, Who maketh the clouds His chariot; Who walketh on the wings of the wind; Who maketh His angels spirits, His ministers a flame of fire; He founded the earth upon its base.*[3] And Amos, *He that formeth the mountains and createth the winds, and declareth unto man his thoughts;*[4]— adding whatever lieth nearest to each of us.

And formeth the spirit of man within him, both by the unceasing creation of souls, at every moment in some spot in our globe, or by the re-creation, for which David prays, *Create in me a clean heart, O God, and renew a right spirit within me.*[5] He Who formed the hearts of men can overrule them as He wills. "But the spirit of man is formed by God in him, not by being called to the beginnings of being, although it was made by Him, but, as it were, transformed from weakness to strength, from unmanliness to endurance, altogether being transelemented from things shameful to better things."[6]

"It is the wont of the holy Prophets, when about to declare beforehand things of no slight moment, to endeavour to show beforehand the Almightiness of God, that their word may obtain credence, though they should declare what was beyond all hope, and (to speak of our conceptions) above all reason and credibility."[6]

2. *I will make Jerusalem a cup of trembling.*[7] For encouragement, He promises the victory, and at first mentions the attack incidentally. Jerusalem is as a cup or basin, which its enemies take into their hands; a stone, which they put

[1] Isa. xliv. 25. [2] Ib. xliv. 26. [3] Ps. civ. 2–5.
[4] Amos iv. 13, add v. 8. [5] Ps. li. 10. [6] S. Cyr.
[7] רעל ἅπ. in this sense. The form תרעלה occurs in the like idioms, כוס תרעלה, Isa. li. 17, 22; יין תרעלה Ps. lx. 5.

* trembling unto all the people round about, † when they shall be in the siege both against Judah *and* against Jerusalem.

* Or, *slumber*, or, *poison*.

† Or, *and also against Judah* shall he be *which shall be in siege against Jerusalem*.

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forth their strength to lift; but they themselves reel with the draught of God's judgments which they would give to others, they are torn by the stone which they would lift to fling. The image of the *cup* is mostly of God's displeasure, which is given to His own people, and then, His judgment of chastisement being exceeded, given in turn to those who had been the instruments of giving it.[1] Thus Isaiah speaks of *the cup of trembling*. Thou, *Jerusalem, hast drunk the dregs of the cup of trembling, hast wrung them out. Therefore hear thou this, thou afflicted and drunken but not with wine. Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of His people, Behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of My fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee.*[2] Jeremiah speaks of *the cup of God's anger*, as given by God first to Jerusalem, then to all whom Nebuchadnezzar should subdue, then to Babylon itself;[3] and as *passing through* to Edom also;[4] Ezekiel, of *Aholibah*[5] (Jerusalem), *drinking the cup of Samaria*. In Jeremiah alone, Babylon is herself the cup. *Babylon* is *a golden cup in the Lord's hand, that made all the nations drunken; the nations have drunken of the wine; therefore the nations are mad.*[6] Now Jerusalem is to be, not an ordinary cup, but a large *basin*[7] or vessel, from which all nations may drink what will make them reel.

[1] See on Obad. 16.
[2] Isa. li. 17, 21–23.
[3] Jer. xxv. 15–26.
[4] Lam. iv. 21; Jer. xlix. 12.
[5] Ezek. xxiii. 31–33.
[6] Jer. li. 7.
[7] סַף is the basin which received the blood of the Paschal lamb, Exod. xii. 22; סִפִּים with beds and earthen vessels, were brought to David by Barzillai and the others, 2 Sam. xvii. 28. Else they are only mentioned as instruments of the temple-services, 1 Kings vii. 50; 2 Kings xii. 13; Jer. lii. 19.

3 ¶ [a] And in that day will I make Jerusalem [b] a burdensome stone for all people: all that burden

[a] Vers. 4, 6, 8, 9, 11; Zech. xiii. 1 and xiv. 4, 6, 8, 9, 13.
[b] Matt. xxi. 44.

And also upon Judah will it be in the siege against Jerusalem, i.e. *the burden of the word*[1] *of the Lord which was on Israel* should be *upon Judah*, i.e. upon all, great and small.

3. *I will make Jerusalem a burdensome stone to all nations.* What is *a stone to all nations?* It is not a rock or anything in its own nature immovable, but *a stone*, a thing rolled up and down, moved, lifted, displaced, piled on others, in every way at the service and command of men, to do with it what they willed. So they thought of that *stone cut out without hands;*[2] that *tried stone and sure foundation, laid in Zion;*[3] that *stone* which, God said in Zechariah,[4] *I have laid;* of which our Lord says, *The stone, which the builders rejected, is become the head of the corner;*[5] *whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.*[6] The Church, built on the stone, seems a thing easily annihilated; ten persecutions in succession strove to efface it; Diocletian erected a monument, commemorating that the Christian name was blotted out.[7]

[1] מַשָּׂא is the only natural subject, as in ix. 1, *the burden of the Lord is on the land of Hadrach*, but it is subjoined, *Damascus is the resting place thereof, &c.* The E.V. does not seem grammatical. The E.M. is too elliptical, as also that other, "it will be laid upon Jerusalem *to be* in the siege against Jerusalem." Had "the cup of trembling" been the subject, it had probably been ליהודה, as לכל העמים. Nor can מצור be the subject; for countries, as Judah, are not the objects of siege.

[2] Dan. ii. 45.
[3] Isa. xxviii. 16.
[4] Zech. iii. 9.
[5] S. Luke xx. 17.
[6] S. Matt. xxi. 44; S. Luke xx. 18.

[7] Baronius speaks of two inscriptions as still existing at Clunia (Corunna dal Conde) in Spain. The one had, "Amplificato per Orientem et Occid. Impe. Rom. et nomine Christianor. deleto qui remp. evertebant;" the other, "Superstitione Christi ubiq. deleta. Cultu Deorum propagato." A. 304, n. I.

themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

It survived; he perished. The image may have been suggested by the custom, so widely prevailing in Judæa, of trying the relative strength of young men, by lifting round stones selected for that end.[1] "The meaning then is, I will place Jerusalem to all nations like a very heavy stone[2] to be lifted up. They will lift it up, and according to their varied strength, will waste it; but it must needs be, that, while it is lifted, in the very strain of lifting the weight, that most heavy stone should leave some scission or rasure on the bodies of those who lift it. Of the Church it may be interpreted thus: that all persecutors, who fought against the house of the Lord, are inebriated with that cup, which Jeremiah gives to all nations, to drink and be inebriated and fall and vomit and be mad. Whosoever would uplift the stone shall lift it, and in the anger of the Lord, whereby He chastens sinners, will hold it in his hands; but he himself will not go unpunished, the sword of the Lord fighting against him."[3]

[1] "It is the custom in the cities of Palestine, and that old usage is kept up to this day throughout Judæa, that in villages, towns, and forts, round stones are placed, of very great weight, on which young men are wont to practise themselves, and according to their varying strength, lift them, some to the knees, others to the navel, others to the shoulders and head; others lift the weight above the head, with their two hands raised straight up, showing the greatness of their strength. In the Acropolis at Athens, I saw a brass globe, of very great weight, which I, with my little weak body, could scarcely move. When I asked its object, I was told by the inhabitants that the strength of wrestlers was proved by that mass, and that no one went to a match until it was ascertained by the lifting of that weight, who ought to be set against whom." S. Jer.

[2] Lit. "a stone of lading," which whoso lifteth would be laden or burthened. It is the only noun formed from עמם; and the root itself existed only in Hebrew.

[3] S. Jer.

4 In that day, saith the LORD, [a] I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

[a] Ps. lxxvi. 6; Ezek. xxxviii. 4.

All that burden themselves with it will be cut to pieces,[1] more exactly, *scarified, lacerated;* shall bear the scars. *Though* (rather, *and*) *all the people* [*peoples, nations*] *of the earth shall be gathered together against it.* The Prophet marshals them all against Jerusalem, only to say how they should perish before it. So in Joel, God says, *I will also gather all nations, and will bring them down to the valley of Jehoshaphat,*[2] speaking of that last closing strife of Anti-Christ against God. Wars against Israel had either been petty, though Anti-theistic wars of neighbouring petty nations, pitting their false gods against the True, or one, though world-empire wielded by a single will. The more God made Himself known, the fiercer the opposition. The Gospel claiming *obedience to the faith among all nations,*[3] provoked universal rebellion. Herod and Pontius Pilate became friends through rejection of Christ; the Roman Cæsar and the Persian Sapor, Goths and Vandals, at war with one another, were one in persecuting Christ and the Church. Yet in vain.

4. *In that day, saith the Lord, I will smite every horse with astonishment, stupefying.* Zechariah revives the words concentrated by Moses, to express the stupefaction at their ills, which God would accumulate upon His people, if they perseveringly rebelled against Him. Each expresses the

[1] שׂרט is a root, revived by Zechariah from the Pentateuch. It occurs only Lev. xix. 28, xxi. 5, of the forbidden incisions for the dead. Arab. شَرَطَ and Syr. ܣܪܛ, "scarified." Syr. אתסרט "was branded."

[2] Joel iii. 2. See on Joel iii. 9.

[3] Rom. i. 5.

5 And the governors of Judah shall say in their heart, * The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

* Or, There is *strength to me* and *to the inhabitants, &c.* Joel iii. 16.

intensity of the visitation.[1] *The horse and his rider* had, through Moses' song at the Red Sea, become the emblem of worldly power, overthrown. That song opens: *I will sing unto the Lord; for He hath triumphed gloriously: the horse and his rider hath He cast into the sea.*[2] The scared cavalry throws into confusion the ranks, of which it was the boast and strength.

And on the house of Judah I will open My eyes, in pity and love and guidance, as the Psalmist says, *I will counsel, with Mine eye upon thee*,[3] in contrast with *the blindness* with which God would smite the powers arrayed against them.

5. *And the princes of Judah.* He pictures the one-mindedness of the Church. No one shall assume anything to himself; each shall exalt the strength which the other was to him; but all, *in the Lord. The princes of Judah* shall say *in their heart*, not outwardly or politically, but in inward conviction, *strength to me*[4] (all speak as one) *are the inhabitants of Jerusalem in the Lord of hosts their God.* The highest in human estimation acknowledge that their strength is in those who are of no account in this world; as, in fact, the hearts of the poor are evermore the strength of the Church; but that, *in the Lord of hosts;* in Him, in Whose hands are the powers of heaven and earth, over against the petty turmoil on earth. God had chosen Jerusalem;[5] therefore

[1] Deut. xxviii. 28, תְּמָהוֹן (the only noun derived from תָּמַהּ) (and with the same word, יַבֶּה) עִוָּרוֹן occurs only there besides; שִׁגָּעוֹן, besides, only in 2 Kings ix. 20. Only לֵבָב is omitted after תמהון, since it stands in connection with the horse in the parallelism.

[2] Exod. xv. 1. [3] Ps. xxxii. 8.

[4] אֲמִצָּה *ἅπ.*; as is the form אֹמֶץ, Job xvii. 9; מְאֻמָּץ ib. xxxvi. 19. [5] Zech. i. 17; ii. 12; iii. 2.

6 ¶ In that day will I make the governors of Judah [a] like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on

[a] Obad. 18.

she was invincible. "That most glorious prince of Judah, Paul, said, '*I can do all things in Christ Who strengtheneth me.*'"

6. *I will make the governors of Judah like a hearth* or *cauldron* [1] of fire, large, broad, deep, and full of fire, *among the wood* which is prepared for burning,[2] *and like a torch of fire in a sheaf.* The fire could not kindle the wood or the sheaf, of itself, unless applied to it. All is of the agency of God: *I will make.*

"He foretells the increase of the Church, which by such persecutions shall not be diminished, but shall be marvellously increased. The preachers of the Church shall raise up all the peoples round about, shall destroy all unbelief, and shall kindle the hearts of hearers with the fire of the Divine word."[3] *On the right hand and on the left.* "He indicates the strength and success of the preachers, whom no one can resist or hinder,"[3] as our Lord says, *I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.*[4]

[1] כִּיּוֹר, in 1 Sam. ii. 14 is 'a vessel, in which the food is cooked'; in 2 Chron. vi. 13 'a pulpit'; so that the vessel, to which it is likened, must have been large; as must have been the brazen laver of the tabernacle (Ex. Lev.) or temple (2 Kings), of which the word is elsewhere used. Each laver of Solomon's temple *contained forty baths*, or about 300 gallons, and was four cubits (1 Kings vii. 38) square apparently (coll. 27).

[2] עֲצִים (pl.) is used of wood cut up (1) for burning, especially on an altar, or (2) for building, unless it is plain from the context, that they are living trees, as in Joshua x. 26; Judges ix. 48; in Jotham's fable, ib. 9–15; or Ps. xcvi. 12; civ. 16; Cant. iv. 14; Isa. vii. 2, &c.

[3] Rib. [4] S. Luke xxi. 15.

the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah

And Jerusalem shall again, rather, *yet, be inhabited.* "Yet" is a sort of burden in Zechariah's prophecies.[1] "They at once burned up by the flame all the defilement of vices, and kindled the minds of men with the torch of Divine love; at once consumed the enemy and cast a heavenly fire into the human heart: *yet;* in despite of all appearances, of all which is against her. *She shall yet dwell in her own place in Jerusalem;* for, however the waves of this world chafe and lash themselves into foam against her, they break themselves, not her; as soon as they have reached their utmost height, they fall back; if they toss themselves and, for a moment, hide her light, they fall down at all sides, and the ray shines out, steady as before; for she is *founded on a rock*, against which [2] *the gates of hell* should *not prevail.*" [3]

7. *The Lord also shall save the tents of Judah first.* Still it is, *the Lord shall save.* We have, on the one side, *the siege*, the gathering of all the peoples of the earth *against Jerusalem, the horse and his rider.* On the other, no human strength; not, as before, in the prophecy of the Maccabees, the bow, the arrow, and the sword, though in the hand of God.[4] It is thrice, *I will make;* [5] *I will smite;* [6] and now, *The Lord shall save.* By *the tents*, he probably indicates their defencelessness. God would *save* them first; that *the glory* [7] *of the house* of David—*be not great against* or *over Judah*, may not overshadow it; but all may be as one; for all is the free gift of God, the mere grace of God, that *he that glorieth may glory in the Lord*,[8] and both "may own that, in both, the victory is the Lord's." [9]

[1] See reff. note 5, p. 302. [2] S. Matt. xvi. 18. [3] Osor.
[4] Zech. ix. 13. [5] Vers. 2, 3, 6. [6] Ver. 4 (*bis*).
[7] תִּפְאֶרֶת is nowhere "gloriatio," as Ges., but simply "glory," "beauty," though, rarely, it is implied in the context that he who has it, is proud of it, as Isa. iii. 18; x. 12; xiii. 19.
[8] Jer. ix. 24; 1 Cor. i. 31; 2 Cor. x. 17. [9] S. Jer.

first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the in-

"*In Christ Jesus is neither Jew nor Greek; neither bond nor free,*[1] neither rich nor poor; *but all are one*, viz. a new creation; yea in Christendom the poor are the highest, both because Christ *preached to the poor*,[2] and pronounced the *poor blessed*,[3] and He made the Apostles, being poor, nobles in His kingdom, through whom He converted kings and princes, as is written, *Ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble* are called, *but God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, &c.;*[4] and, *Hath not God called the poor in this world, rich in faith, and heirs of the kingdom, which God has promised to them that love Him?*[5] The rich and noble have greater hindrances to humility and Christian virtues, than the poor. For honours puff up, wealth and delights weaken the mind; wherefore they need greater grace of Christ to burst their bonds than the poor. Wherefore, for the greater grace shown them, they are bound to give greater thanks unto Christ."[6]

8. *In that day the Lord shall defend the inhabitants of Jerusalem; and he that is feeble*, rather, *he that stumbleth among them, shall be as David.* The result of the care and the defence of God is here wholly spiritual, "the strengthening of such as do stand, and the raising up of such as fall." It is not simply one feeble, but one *stumbling*[7] and ready to fall, who becomes as David, the great instance of one who

[1] Gal. iii. 28. [2] S. Luke iv. 18. [3] Ib. vi. 20.
[4] 1 Cor. i. 26. [5] S. James ii. 5. [6] Lap.
[7] 1 Sam. ii. 4 is the only case alleged by Ges., in which נִכְשָׁל is to signify "weak." Yet here too "stumble," as in the E.V., is the natural rendering. In the other nineteen cases it is confessedly stumbling, though in some it is stumbling, so as to fall.

habitants of Jerusalem; and [a] he that is * † feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

[a] Joel iii. 10. * Or, *abject.* † Heb. *fallen.*

fell, yet was raised. Daniel says of a like trial-time, *And some of those of understanding shall stumble, to try them and to purge and to make them white, to the time of the end.*[1] "Such care will God have in protecting the sons of the Church, when it shall be infested with persecutions, that he who shall have fallen through human infirmity, either deceived by heretics or overcome by fear of tortures, shall arise the more fervent and cautious, and with many tears shall make amends for his sins to God, as did David. *He who stumbled shall be as David*, because the sinner returneth to repentance. This is not said of all times, nor of all (for many have stumbled, who never rose), but chiefly of the first times of the Church and of men of great sanctity, such as were many then."[2]

And the house of David shall be as God. They who stumbled became really like David; but he, though mighty and a great saint of God, though he once fell, was man. How then could the house of David be really like God? Only fully in Him, Who, *being in the form of God, thought it not robbery to be equal with God;*[3] Who said, *He who hath seen Me, hath seen My Father also;*[4] *I and the Father are one.*[5] And this the Prophet brings out by adding, *as the Angel of the Lord before them*, i.e. that one Angel of the Lord, in whom His very Presence and His Name was; Who went before them, to guide them.[6] Else, having said, *like God*, it had been to lessen what he had just said, to add, *like the Angel of the Lord.* Our Lord prayed for those who are truly His, *As thou, Father, art in Me and I in Thee, that they may be one in Us; that they*

[1] Dan. xi. 35. [2] Rib.
[3] Phil. ii. 6. [4] S. John xiv. 9. [5] Ib. x. 30.
[6] See Daniel the Prophet, pp. 519–523.

9 ¶ And it shall come to pass in that day, *that* I will seek to [a] destroy all the nations that come against Jerusalem.

[a] Hag. ii. 22; ver. 3.

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may be one as We are one, I in them and Thou in Me, that they may be perfect in one;[1] and S. Paul saith, *Christ is formed in us;*[2] *Christ dwelleth in our hearts by faith;*[3] *Christ liveth in me;*[4] *Christ is in you;*[5] *Christ is our life;*[6] *Christ is all and in all;*[7] *we grow into Him which is the Head, even Christ;*[8] *we are in Christ;*[9] and S. Peter, we are *partakers of the Divine nature;*[10] and S. John, *As He is, so are we in this world.*[11] Then in a degree the glory of Christ passeth over to those who dwell in Him, and in whom He dwells by the Spirit, as S. Paul says: *Ye received me, as an angel of God, as Christ Jesus.*[12]

9. *In that day, I will seek to destroy.* Woe indeed to those, whom Almighty God shall "*seek* to destroy!" Man may seek earnestly to do, what at last he cannot do. Still it is an earnest seeking. And whether it is used of human seeking which fails,[13] or which succeeds,[14] inchoate[15] or permitted,[16] it is always used of seeking to do, what it is a person's set purpose to do if he can.[13] Here it is spoken of Almighty

[1] S. John xvii. 21, 22, 23. [2] Gal. iv. 19.
[3] Eph. iii. 17. [4] Gal. ii. 20. [5] Rom. viii. 10.
[6] Col. iii. 4. [7] Ib. iii. 11. [8] Eph. iv. 15.
[9] Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22.
[10] 2 Peter i. 4. [11] 1 S. John iv. 17. [12] Gal. iv. 14.

[13] בָּקַשׁ with ל and inf. "Pharaoh sought to slay Moses," Exod. ii. 15; "Saul, my father, seeketh to slay thee," 1 Sam. xix. 2; "Saul sought to smite David," ib. 10; Solomon, to kill Jeroboam, 1 Kings xi. 40; "Sought to lay hand on the king," Esther vi. 2; Haman sought to destroy the Jews, ib. iii. 6. The inf. without ל, occurs Jer. xxvi. 21.

[14] 1 Sam. xiv. 4; xxiii. 10; Eccl. xii. 10.

[15] "Sought to turn away," Deut. xiii. 10. "Seekest to destroy a city," 2 Sam. xx. 19.

[16] 1 Kings xi. 22; Zech. vi. 7.

10 [a] And I will pour upon the house of David,

[a] Jer. xxxi. 9 and l. 4; Ezek. xxxix. 29; Joel ii. 28.

God.[1] "He saith not 'I will destroy,' but *I will seek to destroy*, i.e. it shall ever be My care to destroy all the enemies of the Church, that they may in no way prevail against it: this I will do alway to the end of the world."[2]

10. *And I will pour*, as He promised by Joel,[3] *I will pour out My Spirit upon all flesh*, largely, abundantly, *upon the house of David and the inhabitants of Jerusalem*, all, highest and lowest, from first to last, the *Spirit of grace and supplication*, i.e. the *Holy Spirit* which conveyeth *grace*, as *the Spirit of wisdom and understanding* is *the Spirit* infusing *wisdom and understanding*, and *the Spirit of counsel and might* is that same Spirit, imparting the gift *of counsel* to see what is to be done and *of might* to do it, and the Spirit *of the knowledge and of the fear of the Lord*[4] is that same *Spirit*, infusing loving acquaintance with God, with awe at His infinite Majesty. So *the Spirit of grace and supplication*, is that same Spirit, infusing grace and bringing into a state of favour with God, and a *Spirit of supplication*[5] is that Spirit, calling out of the inmost soul the cry for a yet larger measure of the grace already given. S. Paul speaks of *the love of God poured out in our hearts by the Holy Spirit which is given unto us*;[6] and of *insulting the Spirit of grace*,[7] rudely repulsing the Spirit,

[1] In Exod. iv. 24 only, it is said, "God sought to slay Moses," i.e. showed that He would, unless his son had been circumcised.

[2] Rib. [3] Joel ii. 28. [4] Isa. xi. 2.

[5] תחנונים is chosen in allusion to חן "grace." תחנונים is, almost everywhere, the cry to God for His grace and favour. It occurs mostly in the Psalms united with קול "the voice of my supplications," Ps. xxviii. 2, 6; xxxi. 22; xxxvi. 5; cxvi. 1; cxxx. 2; cxi. 7; also of the cry to God, without קול, Ps. cxliii. 1; Dan. ix. 3, 17, 18, 23; Jer. iii. 21; xxxi. 9. It is used of man to man, only Prov. xviii. 23, and else, in irony, of what leviathan would not do to man, Job xl., xli. 3.

[6] Rom. v. 5.

[7] Heb. x. 29, *τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.*

and upon the inhabitants of Jerusalem, the spirit

Who giveth grace. "When God Himself, says, '*I* will pour out,' He sets forth the greatness of His bountifulness whereby He bestoweth all things."[1]

And they shall look, with trustful hope and longing, *on Me*,[2]

[1] Osor.

[2] There is no critical doubt about the reading אלי, *to Me*. It is the reading of all the old Verss., Jewish or Christian; LXX, Aq. Sym. Theod. Chald. Syr. Vulg. In the ninth century the Jews had begun to make a marginal correction into אליו, but did not venture to change the text. "Where we, according to the faith of Holy Scripture, read, in the Person of God, 'and they shall look to Me Whom they pierced,' though, in the text itself of the book, they were deterred by God's Providence from making a change, yet without, in the margin, they have it noted, 'they shall look to *him* whom they pierced.' And so they hand down to their disciples, that they should transcribe, as it is contained in the text, and read, as they have noted, outside; so that they may hold, according to their frenzy, that the Jews look to him, whom Gog and Magog pierced." Rabanus Maurus c. Jud. n. 12. In the thirteenth century Martini says, that "*all* the old MSS. of the Jews have אלי;" and that the "perfidy of *some modern* Jews, unable to deprave so evident a testimony to the divinity of the Messiah, say, that it is not אלי but אליו" f. 666. In f. 328, he again says, "*some* Jews falsify the text;" and (f. 329) that "*now* (jam) in many MSS. they have corrupted their text, but that they are refuted by the Targum, the Talmud, *and by many ancient* MSS., in which this text is *not yet* corrupted, and by the exposition of Rashi." R. Isaac, at the end of the sixteenth century, A.D. 1593, quoted the reading אלי without doubt, though he was expressly controverting the Christian argument. "They say, that hereafter the sons of Israel shall mourn, because they pierced and slew the Messiah sent to them, Jesus who is compounded of Godhead and Manhood, and they say, that this is (the meaning of) 'they shall look *to me* whom they pierced.'" (Chizzuk Emunah in Wagenseil Tela ign. Sat. pp. 303, 304.) He explains it of the wars of Gog and Magog. "If they shall see that they [their enemies] shall pierce through even one of them, they shall be amazed and shall look *to me, eth asher dakaroo*, i.e. on

of grace and of supplications: and they shall [a] look

[a] John xix. 34, 37; Rev. i. 7.

account of him, whom they pierced. So that the Nazarenes have no help from the words והביטו אלי את אשר דקרו;" (ib. pp. 307, 308); and he subjoins, that if he who was wounded had been the same as he to whom they should look, it ought to have gone on in the first person, ספדו עלי, and והמר עלי, like והביטו אלי, ib. 309. R. Lipmann (A.D. 1399) uses the same argument, "He should have said, *and they shall mourn for me*, as he began, *they shall look to me*," p. 144, ed. Hacksp. *Ibn Ezra* agrees with this, for he explains it in the first person, "Then shall all nations look to me (אלי) to see what I shall do to those who have slain Messiah b. Joseph." *Alsheikh's* commentary requires the same, "And I will yet do a third thing. And this that they shall look אלי, is that they shall hang their eyes on Me in perfect repentance when they see, &c.," and *R. Obadiah Siporno* (Bibl. Rabb.), "And they shall look to Me in their prayer." Rashi also gives the Targ., "And they shall seek *of Me*" מן קדמי as the interpretation of והביטו אלי "they shall look to me." *R. Tanchum* of Jerusalem, "a learned son of a learned father," in the latter part of the thirteenth century (Grätz, vii. 144, 145), knew in the East of no other reading. He explains it: "They shall flee to Me, when they see the slaying of those whom the enemy had slain of them" (Poc. 344). His contemporary, *Parchon*, in his lexicon *Mechabberoth*, cites the passage with אלי, and explains the word "piercing of a sword in the body," v. דקר. The Heb. Arab. version, so often quoted by Pococke (Hunt. 206) renders, "And they turned to me, whom they rent" (בענו the word, used by Abulwalid, only Abulwalid further explains this by שק). Abulwalid does not notice the *reading* in either of his lexica, nor Menahem b. Sarug, nor David b. Abraham.

With regard to MSS., even in later times Peter Niger [Schwarz] (a learned Benedictine of the seventeenth century) wrote, "Some false and lying Jews say that it is not written, 'And they shall look on me whom they have pierced,' but 'they shall seek to him whom they have pierced'—I answer, that on my conscience and on the Christian truth I say, I have seen many Jewish Bibles [Spanish, doubtless, since he studied Hebrew in Spain] and I never, in any Bible, found

upon me whom they have pierced, and they shall

Almighty God, *Whom they have pierced ;*[1] the Head with the thorns, the Hands and Feet with the nails, the Side with

it written other than *vehibbitu elai,* 'and they shall look to me,' and not *vehibbitu elav,* 'and they shall look to him,' as I will show any one who desires to see." Stella Messiæ Tract. ii. c. 2, A.D. 1477 in Wolf. Bibl. Hebr. iv. p. 543. Norzi, a Jewish critic, says that אליו is not found in the Scriptures, only in *Rashi and the Gemara.* The codex Babyl. Petropol. (I am told, of the ninth century) has אלי. In the collated MSS. there is the variation, common where there is a real or virtual kri, 33 Kenn. MSS. and 6 de R. have אליו ; three have אליו marked on the marg., one as a kri ; 7 K. and 5 de R. had אלי corrected into אליו ; 4 K., 5 de R. had אליו corrected into אלי : 11 K., 5 de R. had a kri in marg. אליו. "The most and best MSS. have אלי." De R. Ewald's ground for rejecting the reading אלי illustrates the Jewish. "דקר is, from the context which speaks of mourning for the dead, and the language of the prophet (xiii. 3), clear ; but for אלי, we must, with many MSS., read אליו. The first person were wholly unsuited here. It is at variance with the following וספדו עליו, and introduces into the Old Testament the senselessness, that one is to weep over Jahve (for Jahve [Almighty God] must be the subject) as over one dead (who should never come back again !)." De Rossi suggests that the אליו came in accidentally, the scribe having in his mind Ps. xxxiv. 5, הביטו אליו.

[1] There can equally be no question about the meaning of דקרו (as even Ew. and Hitz. admit) or about the construction. דקר (which occurs eleven times), is everywhere "thrust through." In one place only, Lam. iv. 9 מְדֻקָּרִים, "thrust through," occurs as a synonym of חַלְלֵי רָעָב "those wounded by hunger," and that, in contrast with חַלְלֵי חָרֶב "wounded by the sword." So also the noun, מַדְקְרוֹת חָרֶב, "the piercings of the sword," Ps. xii. 18. In regard to the construction, את אשר occurs in ninety-seven places in the Bible, and in every place in the meaning

mourn for him, [a] as one mourneth for *his* only *son*,

[a] Jer. vi. 26; Amos viii. 10.

the soldier's lance. The prophecy began to be fulfilled as soon as the deed was completed, and Jesus had yielded up His Spirit: when *all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.*[1] "When they had nailed the Divine Shrine to the Wood, they who had crucified Him stood around, impiously mocking.—But when He had laid down His life for us, [2] *the centurion and they that were with him, watching Jesus, seeing the earthquake and those things which were done, feared greatly, saying, Truly this was the Son of God.*" [3] As it ever is with sin, compunction did not come till the sin was over: till then, it was overlaid; else the sin could not be done. At the first conversion, the three thousand *were pricked* [4] *in the heart*, when told that He *Whom they had taken and with wicked hands had crucified and slain*, is *Lord and Christ*.[5] This awoke the first penitence of him who became S. Paul. *Saul, Saul, why persecutest thou Me?* This has been the centre of Christian devotion ever since, the security against passion, the impulse to self-denial, the parent of zeal for souls, the incentive to love; this has struck the rock, that it gushed forth in tears of penitence: this is the strength and vigour of hatred of sin, to look to Him Whom our sins pierced, *Who*, S. Paul says, *loved me and gave Himself for me.* "We all lifted Him up upon the Cross; we transfixed with the

"he who," "that which," "this that." In one place only, Deut xxix. 13, 14, אֵת having been previously used as a preposition, "and not with you only (אִתְּכֶם) do I make this covenant," the אֵת is again used as a preposition, carrying on the construction, "but with him who, אֵת אֲשֶׁר. Frischmuth (de Messia confixo) mentions fourteen ways by which "because" might without ambiguity have been expressed (see Pusey's Univ. Sermons, p. 142). There is then no excuse for the renderings *ἀνθ' ὧν*, LXX or Aq. *σὺν ᾧ*. Theod. has *πρὸς μὲ, εἰς ὃν ἐξεκέντησαν*.

[1] S. Luke xxiii. 48. [2] S. Matt. xxvii. 54. [3] S. Cyr.
[4] *κατενύγησαν*, Acts ii. 37. [5] Ib. ii. 23, 36.

and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

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nails His Hands and Feet; we pierced His Side with the spear. For if man had not sinned, the Son of God would have endured no torment." [1]

And they shall mourn for Him, as one mourneth for an only son, and shall be in bitterness for Him, as one that is in bitterness for a first-born. We feel most sensibly the sorrows of this life, passing as they are; and of these, the loss of an only son is a proverbial sorrow. *O daughter of My people, gird thee with sackcloth and wallow thyself in ashes,* God says; *make thee the mourning of an only son, most bitter lamentation.*[2] *I will make it as the mourning of an only son.*[3] The dead man carried out, *the only son of his mother and she was a widow,* is recorded as having touched the heart of Jesus. "And our Lord, to the letter, was the Only-Begotten of His Father and His mother." [4] He was *the first-begotten of every creature,*[5] and *we saw His glory, the glory as of the Only-Begotten of the Father, full of grace and truth.*[6] This mourning for Him Whom our sins pierced and nailed to the tree, is continued, week by week, by the pious, on the day of the week, when He suffered for us, or in the perpetual memorial of His Precious Death in the Holy Eucharist, and especially in Passion-tide. God sends forth anew *the Spirit of grace and supplication,* and the faithful mourn, because of their share in His Death. The prophecy had a rich and copious fulfilment in that first conversion in the first Pentecost; a larger fulfilment awaits it in the end, when, after the destruction of Anti-Christ, *all Israel shall* be converted and *be saved.*[7] There is yet a more awful fulfilment; when *He cometh with clouds, and every eye shall see Him, and they which pierced Him, and all kindreds of the earth shall wail because of Him.*[8] But meanwhile it is fulfilled in every solid conversion of Jew, heathen, or careless Christian, as well as in the devotion of the pious. Zechariah

[1] Osor. [2] Jer. vi. 26. [3] Amos viii. 10. [4] Alb.
[5] Col. i. 15. [6] S. John i. 14. [7] Rom. xi. 26. [8] Rev. i. 7.

11 In that day shall there be a great [a] mourning in Jerusalem, [b] as the mourning of Hadadrimmon in the valley of Megiddon.

[a] Acts ii. 37 [b] 2 Kings xxiii. 29; 2 Chron. xxxv. 24.

has concentrated in few words the tenderest devotion of the Gospel, *They shall look on Me Whom they pierced.* "Zechariah teaches that among the various feelings which we can elicit from the meditation on the Passion of Christ, as admiration, love, gratitude, compunction, fear, penitence, imitation, patience, joy, hope, the feeling of compassion stands eminent, and that it is this, which we peculiarly owe to Christ suffering for us. For who would not in his inmost self grieve with Christ, innocent and holy, yea the Only-Begotten Son of God, when he sees Him nailed to the Cross and enduring so lovingly for him sufferings so manifold and so great? Who would not groan out commiseration, and melt into tears? Truly says S. Bonaventure in his 'goad of Divine love:' 'What can be more fruitful, what sweeter than, with the whole heart, to suffer with that most bitter suffering of our Lord Jesus Christ?'" [1]

11. *As the mourning of Hadadrimmon in the valley of Megiddon.* This was the greatest sorrow which had fallen on Judah. Josiah was the last hope of its declining kingdom. His sons probably showed already their unlikeness to their father, whereby they precipitated their country's fall. In Josiah's death the last gleam of the sunset of Judah faded into night. Of him it is recorded, that *his pious acts, according to what was written in the law of the Lord*, were written in his country's history; [2] for him the prophet *Jeremiah wrote a dirge;* [3] *all* the minstrels of his country *spake of him in their dirges.*[3] The dirges were *made an ordinance* which survived the captivity; *to this day,*[3] it is said at the close of the Chronicles. Among the gathering sorrows of Israel, this lament over Josiah was written in the national collection of *dirges.*[3] *Hadadrimmon*, as being compounded of the name of

[1] Lap. [2] 2 Chron. xxxv. 26, 27. [3] Ib. xxxv. 25.

12 [a] And the land shall mourn, * every family apart; the family of the house of David apart, and their wives apart; the family of the house of [b] Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family † of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

[a] Matt. xxiv. 30; Rev. i. 7. * Heb. *families, families.*
[b] 2 Sam. v. 14; Luke iii. 31. † Or, *of Simeon,* as LXX.

two Syrian idols, is, in its name, a witness how Syrian idolatry penetrated into the kingdom, when it was detached from the worship of God. It was "a city near Jezreel, now called Maximinianopolis in the plain of Megiddon, in which the righteous king Josiah was wounded by Pharaoh Necho."[1] This "was seventeen miles from Cæsarea, ten from Esdraelon."[2] Its name still survives in a small village, south of Megiddon,[3] and so, on the way back to Jerusalem.

12–14. This sorrow should be universal, but also individual, the whole land, and that, family by family; the royal family in the direct line of its kings, and in a branch from Nathan, a son of David and whole brother of Solomon,[4] which was continued on in private life, yet was still to be an ancestral line of Jesus:[5] in like way the main priestly family from Levi, and a subordinate line from a grandson of Levi, *the family of Shimei;*[6] and all the remaining families, each with

[1] S. Jer. [2] Itin. Hieros. in Reland, p. 891.
[3] "About three-quarters of an hour to the south of Megiddo lies a small village called Rumûni." Van de Velde, Travels, i. 355.
[4] 1 Chron. iii. 5. [5] S. Luke iii. 31.
[6] Num. iii. 21. Had the allusion been to the tribe of Simeon, as supplying the teachers of Israel, as S. Jerome thought, it had been, not שִׁמְעִי, but שִׁמְעֹנִי as in Num. xxv. 14; Jos. xxi. 4; 1 Chron. xxvii. 16.

CHAPTER XIII

1 *The fountain of purgation for Jerusalem.* 2 *from idolatry, and false prophecy.* 7 *The death of Christ, and the trial of a third part.*

IN [a] that day there shall be [b] a fountain opened to

[a] Zech. xii. 3. [b] Heb. ix. 14: 1 Peter i. 19: Rev. i. 5.

their separate sorrow, each according to Joel's call, *Let the bridegroom go forth of his chamber and the bride out of her closet*,[1] each denying himself the tenderest solaces of life.

"The ungrateful and ungodly, daily, as far as in them lies, crucify Christ, as S. Paul says, *Crucifying to themselves the Son of God afresh and putting Him to an open shame*.[2] And on these Christ, out of His boundless pity, poureth forth a spirit of grace and supplication, so that, touched with compunction, with grieving and tearful feeling, they look on Christ, suffering with His suffering, and bewailing their own impurities."[3]

"The likeness is in the sorrow, not in its degree. Josiah had restored religion, removed a dire superstition, bound up relaxed morals by healthful discipline, recalled to its former condition the sinking state. In their extremest needs light shone on them, when there came his unlooked-for death, therewith the whole state seemed lost. So in the death of Christ, they who loved Him, saw His Divine works, placed their whole hope of salvation in His goodness, suddenly saw the stay of their life extinct, themselves deprived of that most sweet intercourse, all hope for the future cut off. But the grief in the death of Christ was the more bitter, as He awoke a greater longing for Himself, and had brought a firmer hope of salvation."[4]

CHAP. XIII. ver. 1. *In that day there shall be a fountain opened.* Zechariah often repeats, *in that day*,[5] resuming his

[1] Joel ii. 16. [2] Heb. vi. 6. [3] Dion. [4] Osor.
[5] xii. 3, 4, 6, 8, 9, 11; xiii. 1, 2, 4; xiv. 6, 8, 13, 20.

subject again and again, as a time not proximate, but fixed and known of God, of which he declared somewhat. It is *that day* which *Abraham desired to see, and saw it*, whether by direct revelation, or in the typical sacrifice of Isaac, *and was glad:*[1] it was *that day* which *many prophets and kings and righteous men desired to see*,[2] and in patience waited for it: *the* one *day of salvation* of the Gospel. He had spoken of repentance, in contemplation of Christ crucified; he now speaks of forgiveness and cleansing, of sanctification and consequent obedience. *The fountain shall be* not simply *opened*, but shall remain open.[3] Isaiah had already prophesied of the refreshment of the Gospel. *When the poor and needy seek water and* there is *none*, and *their tongue faileth for thirst, I, the Lord, will hear them, I, the God of Israel, will not forsake them. I will open rivers in high places and fountains in the midst of the valleys;*[4] here it is added, *for sin and for uncleanness.* There were *divers*[5] symbolical *washings* under the law; the Levites were *sprinkled with the water of purifying*,[6] lit. *the water of taking away of sin: living waters*,[7] put to the ashes of an heifer, were appointed as a [8] *water for* (removing) *defilements; a cleansing of sin.*[9] Now, there should be one ever-open fountain for all *the house of David.* "Who that fountain is, the Lord Himself teacheth through Jeremiah, *They have forsaken Me, the fountain of living waters;*[10] and in the Gospel He says, *If any man thirst, let*

[1] S. John viii. 56. [2] S. Matt. xiii. 17; S. Luke x. 24.
[3] The force of יהיה נפתח. [4] Isa. xli. 17, 18.
[5] Heb. ix. 10. [6] מֵי הַנִּדָּה Num. viii. 7.
[7] Ib. xix. 17.
[8] מֵי נִדָּה ib. xix. 9, 13, 20, 21 *bis*; xxxi. 23.
[9] חַטָּאת ib. xix. 9.
[10] Jer. ii. 13. The word is the same, מָקוֹר, and ib. xvii. 13. מקור is, etymologically, a place "dug"; but a "mere well" could not be "a fountain of living water." They dug to obtain, anyhow, a larger supply of water, Isa. xxxvii. 25; Isaac's servants by digging obtained "a well of living," i.e. flowing "water," Gen. xxvi. 19. It is parallel with מעין Hosea xiii. 15, where cistern or reservoir would be unmeaning. Metaphorically, *fountain of living waters*,

the house of David and to the inhabitants of Jerusalem for sin and for * uncleanness.

2 ¶ And it shall come to pass in that day, saith

* Heb. *separation for uncleanness.*

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him come unto Me and drink;[1] and *The water which I shall give him, is a fountain of living water, gushing up to everlasting life.*[2] This was *open to the house of David;* for of that kindred He took human nature. It was opened also *for the dwellers of Jerusalem,* for the sprinkling of holy Baptism, through which we have received remission of sins."[3] "That, receiving Divine and holy Baptism, we are sprinkled with the Blood of Christ to the remission of sins, who can doubt?"[4] "Of this fountain much was foretold by Ezekiel,[5] that a fountain should issue forth from the temple of the Lord, and *go down into the desert,* and *every soul, to whom it shall come, shall live;* and Joel, *A fountain shall come forth of the house of the Lord, and water the valley of Shittim.*[6] Of this fountain Peter said to the Jews, when *pricked in the heart* and seeking forgiveness, [7] *Let every one of you be baptized in the Name of Jesus Christ for the remission of sins.*"[8]

2. *I will cut off the names of the idols.* This had been a fence against idolatry. To name evil is a temptation to evil. Wrong words are the parents of wrong acts. To

Jer. xvii. 13; *fountain of life,* Ps. xxxvi. 9; Prov. x. 11; xiii. 14; xiv. 27; xvi. 22; *of wisdom,* ib. xviii. 4; *of tears,* Jer. ix. 1; *of blood,* Lev. xii. 7; xx. 18; *of Israel,* Ps. lxviii. 26; are like one fountain which supplies a stream, rather than a reservoir, and מים חיים is of running water, Gen. l.c; Lev. xiv. 5, 6, 50–52; xv. 13; Num. xix. 17; Cant. iv. 15; Zech. xiv. 8; מקור מָשׁחָת Prov. xxv. 26, is rather "a fountain corrupted," spoiled from without, than stagnant water in a reservoir, where the spoiling is from itself. In Jer. li. 36 מקור (sing.) stands collectively for the whole supply of water. Tanchum has מנבע מא.

[1] S. John vii. 37. [2] Ib. iv. 14. [3] Theod.
[4] S. Cyr. [5] Ezek. xlvii. 1, 8, 9.
[6] Joel iii. 18. [7] Acts ii. 37, 38. [8] Dion.

the LORD of hosts, *that* I will [a] cut off the names of the idols out of the land, and they shall no more be

[a] Exod. xxiii. 13; Joshua xxiii. 7; Ps. xvi. 4; Ezek. xxx. 13; Hosea ii. 17; Micah v. 12, 13.

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speak of evil awakens curiosity or passion; curiosity is one of the strongest incentives to act. All public mention of terrible crimes (it has been observed) produces imitation of the specific form of crime. Hence it was commanded, *Make no mention of the name of other gods, neither let it be heard out of thy mouth.*[1] And Joshua names it in his dying charge to Israel, *Be ye therefore very strong to keep and to do all that is written in the book of the law of Moses—neither make mention of the name of their gods, nor cause to swear* by them.[2] Hence they *changed* the *names* of cities,[3] which bare idol names. David speaks of it, as part of fealty to God. *I will not take their names upon my lips.*[4] Hosea prophesies of the times of the new covenant: *I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their name.*[5] Isaiah, *The idols he shall utterly abolish.*[6] Zechariah foretells their abolition with a turn of words, formed apparently on those of Hosea;[7] but slightly varied, because the worship of Baal, such a plague-spot in the time of Hosea, one, which continued until the year before the captivity,[8] was gone. He implies nothing as to his own times, whether idolatry still existed. He predicts its

[1] Exod. xxiii. 13. [2] Joshua xxiii. 6, 7.
[3] Nebo and Baalmeon, Num. xxxii. 38.
[4] Ps. xvi. 4. [5] Hosea ii. 17. [6] Isa. ii. 18.
[7] Hosea iii. 19, Heb. "*I will* remove the *names* of Baalim *out of* his mouth; *and they shall be no more remembered,* ולא יזכרו עוד, by their names." Zech. *I will* cut off *the names* of the idols *from* the land, *and they shall be no more remembered,* ולא יזכרו עוד.
[8] Jer. xxxii. 29. The prophecy was in the tenth year of Zedekiah, ver. 1. So far then from its implying a date before the captivity (Speaker's Comm., p. 735), there could have been no ground for the change *then.*

remembered: and also I will cause [a] the prophets and the unclean spirit to pass out of the land.

[a] 2 Peter ii. 1.

entire abolition in the whole compass of the enlarged Judah, i.e. of Christendom.

And also I will cause the prophets and the unclean spirit to pass out of the land. False prophecy sets itself to meet a craving of human nature to know something of its future. False prophets there were, even in the time of Nehemiah,[1] and those in some number, hired to prophesy against the Word of God. Our Lord warns against them. *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*[2] *Many false prophets shall arise and shall deceive many.*[3] *Many false prophets,* S. John says, *are gone out into the world.*[4] False prophets attended the decline of Judaism. Such was the author of the Jewish Sibylline book, prophesying the destruction of the Romans,[5] and fixing the mind of his people on temporal aggrandisement:[6] false prophets were suborned by the Jewish "tyrants" and encouraged the Jews in the resistance which ruined the devoted city:[7] false prophets have arisen in Christianity; but, like the Phrygian women who led Tertullian astray, they "went out," were cast out "from it, as not being of it." "After that the Only-Begotten Word of God appeared to us, the dull and childish toys of idolatry perished and were utterly destroyed, and with it were taken away the strange and impious devices of the false prophets, who were full of the evil, unclean spirit, and could be readily detected as labouring under a kindred disease to the idolaters. For both had one president of impiety, Satan."[8] Not fifty years after the Crucifixion, a heathen[9] wrote his work, "on the failure of oracles." The

[1] See Introduction, p. 26.
[2] S. Matt. vii. 15.
[3] Ib. xxiv. 11.
[4] 1 S. John iv. 1.
[5] See Pusey's "Daniel the Prophet," p. 162.
[6] Ib. pp. 364–368.
[7] Jos. B. J. vi. 5, 2.
[8] S. Cyr.
[9] Plutarch, A.D. 80.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him [a] shall thrust him through when he prophesieth.

[a] Deut. xiii. 6, 8 and xviii. 20.

outpouring of the Holy *Spirit of grace and supplication,*[1] should sweep away *the unclean spirit* [2] (Zechariah alone anticipates the language of the New Testament [2]) which became *a lying spirit in the mouth of the prophets* [3] of those who sought to them.

3. *His father and mother that begat him* [4] *shall say unto him Thou shalt not live.* The Prophet describes the zeal against false prophecy, with reference to the law against those who seduced to apostasy from God. [5] The nearest relations were themselves to denounce any who had secretly tried to seduce them, and themselves, as the accusers, to cast the first stone at them. "Such shall in those times be the reverence to God-wards, so careful shall they be of perfect probity and laudable life, that parents themselves shall be stimulated against their children, if they should speak falsely anything from their own heart, as though God spake by them—How true that word is, and how accredited the prophecy! This indicates clearly a great advance towards godliness, God transforming things for the better. What aforetime was held in great esteem, is now hated and accursed and held intolerable." [6]

4. *The prophets shall be ashamed, every one of them.* They who before their conversion, gave themselves to such

[1] Zech. xii. 10.

[2] רוּחַ הַטֻּמְאָה here only in the O.T.; *πνεῦμα ἀκάθαρτον*, in our Lord's words, S. Matt. xii. 43; S. Mark v. 8; S. Luke viii. 29; xi. 24; add Rev. xviii. 2; xvi. 13.

[3] 1 Kings xxii. 21–23.

[4] ילדיו.

[5] Deut. xiii. 6–10.

[6] S. Cyr.

4 And it shall come to pass in that day, *that* [a] the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear [b] * a rough garment † to deceive:

5 [c] But he shall say, I *am* no prophet, I *am* an

[a] Micah iii. 6, 7. [b] 2 Kings i. 8; Isa. xx. 2; Matt. iii. 4.
* Heb. *a garment of hair.* † Heb. *to lie.* [c] Amos vii. 14.

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deceits, shall be ashamed of their deeds; as, after the defeat of the seven sons of the chief priest Sceva, *fear fell on them all, and the name of the Lord Jesus was magnified, and many that believed came and confessed and showed their deeds: many of them also which used curious arts brought their books together and burned them before all, and they counted the price of them, and found* it *fifty thousand* pieces *of silver. So mightily,* S. Luke subjoins, *grew the word of God and prevailed.*[1]

Neither shall wear a rough garment to deceive, feigning themselves ascetics and mourners for their people, as the true prophets were in truth. The sackcloth, which the prophets wore,[2] was a rough garment of hair,[3] worn next to the skin,[4] whence Elijah was known to Ahaziah, when described as *a hairy man, and girt with a girdle of leather about his loins.* It was a wide garment, enveloping the whole frame,[5] and so, afflictive to the whole body. "This was the habit of the prophets, that when they called the people to penitence, they were clothed with sackcloth."[7]

5. *And he shall say,* repudiating his former claims, *I* am

[1] Acts xix. 17–20. [2] Isa. xx. 2.
[3] Ib. xxii. 12; Jer. iv. 8; vi. 26.
[4] 1 Kings xxi. 27; 2 Kings vi. 30; Job xvi. 15.
[5] 2 Kings i. 8.
[6] אדרת שׂער occurs Gen. xxv. 25, as describing the whole appearance of the new-born Esau; אדרת alone, of Elijah's mantle, 1 Kings xix. 13, 19; 2 Kings ii. 8, 13, 14; of the robes of the king of Nineveh, Jon. iii. 6; אדרת שנער is the large Babylonian garment which incited Achan's covetousness, Jos. vii. 21–24 [all].
[7] S. Jer.

husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these

a husbandman: [1] for *a man hath taught* [2] *me from my youth.* There was no room then for his having been a false prophet, since he had had from his youth one simple, unlettered occupation, as Amos said truly of himself: *I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycomore fruit.*[3] The Prophet does not approve the lie, any more than our Lord did the injustice of *the unjust steward.* Our Lord contrasted the wisdom *in their generation* of a bad man for his ends, with the unwisdom of *the children of light,* who took no pains to secure their God. Zechariah pictures vividly, how men would anyhow rid themselves of all suspicion of false-prophesying.

6. *And* one *shall say unto him, What* are *those wounds in thy hands?* The words are simple; the meaning different [4]

[1] The phrase עֹבֵד אֲדָמָה is from Gen. iv. 2.

[2] הִקְנָה, occurring in this place only, is uncertain. Against the modern rendering "sold" (which would be the obvious causative of קָנָה), or "bought" (taking *Hifil* as *Kal*) it seems decisive, that this would be contrary to the Levitical law. For since, if bought or sold as a slave, he would have been set free in the seventh year, he would not have been sold or bought from his youth. הִקְנָה might equally be, "made me to possess," as "made another to possess me." In either case it governs a double accusative, of which one only is expressed. Kim. "Made me a shepherd and husbandman." Rashi, quoting Menahem, "Set me to keep his flocks." Ibn Ezra, "Made me to possess ground, i.e. made me a husbandman." Tanchum, "Tilled his land, which his father put him in possession of by inheritance." Hunt. 206, translates הקנני by אשתראנו "bought me."

[3] Amos vii. 14.

[4] A prevalent modern explanation has been of the self-inflicted wounds of the prophets of Baal. But (1) the idolatrous incisions have a technical name, יִתְגּוֹדֵד "cut himself"; Deut. xiv. 1; 1 Kings xviii. 28; Jer. xvi. 6; xli. 5; xlvii. 5; גְּדוּדִים Jer. xlviii. 37; (2) מַכָּה, מַכּוֹת, מַכִּים, are used of fresh unhealed wounds themselves, not of th e

wounds in thine hands? Then he shall answer,

according as they are united with what immediately precedes, or the main subject, Him Whom they pierced, for Whom they were to mourn, and, on their mourning, to be cleansed, and of Whom it is said in the next verse, *Awake, O sword, against My Shepherd.* S. Jerome and others[1] explain it of the punishment inflicted by parents. "These wounds and bruises I received, condemned by the judgment of my parents, and of those who did not hate but loved me. And so will truth prevail, dissipating falsehood, that he too, who was punished for his own fault, will own that he suffered rightly." But wounds of chastisement are not inflicted on the hands, and the punishment of false prophecy was not such wounds,[2] but death. Wounds in the hands were no punishment, which parents would inflict. They were the special punishment of the cross,[3] after sustaining

scars, Prov. xx. 30; 1 Kings xxii. 35; 2 Kings viii. 29; ix. 15; Isa. i. 6; xxx. 26; Micah i. 9; Nahum iii. 19; Jer. vi. 7; x. 19; xv. 18; xxx. 12, 17. (3) Self-infliction was characteristic of the idolatrous cuttings. They were probably to appease the displeased god or goddess. The only support of it, that מאהבים is used of idolatrous, and so adulterous, objects of love, is neutralised by the fact that the metaphor of male and female is never dropped. Of fourteen times in which it occurs, eleven times, in Hosea, Jeremiah, Ezekiel, it is united with the fem. pronoun, מְאַהֲבַיִךְ, מְאַהֲבֶיהָ; three times in the first pers. of the city personified.

[1] So S. Cyr. also; but S. Cyril was misled by the rendering of the LXX, *συμποδιοῦσιν*, whereas Aq. Symm. Theod. have *ἐκκεντήσουσιν*.

[2] Hence Kim. explains it of the binding him hand and foot to keep him at home; Rashi of scourging the back, which would be the very opposite of בין ידים, and would not be visible. Ibn Ezra makes it refer to the ודקרהו ver 3. Tanchum explains "when one asks as to the marks of beating which are on his body," and, paraphrasing בין ידיך, explains "in front of thee." The Arab. version [Hunt. 206] has simply בין יראך.

[3] S. Jerome makes the question answered in the words, "They are the wounds, &c.," inconsistently, "Why hangest

Those with which I was wounded *in* the house of my friends.

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which, One only lived. The most literal interpretation, then, of the wounds in the hands harmonises with the piercing before, and the smiting of the Good Shepherd which follows, of Whom David too prophesied, *They pierced My Hands and My Feet.*[1] "What are those wounds of Thy hands? How long, think you, and how and by whom will this be said to Him? For ever and ever, unceasingly, and with unspeakable admiration it will be said, both by God the Father, *to Whom He was obedient unto death, the death of the Cross:* [2] it will be said also both by the holy [3] *angels* who *desire to look into* Him, and by men whom He has redeemed. O great miracle, wonderful spectacle, especially in the Lord of all, to bear wounds in the midst of His Hands! And He shall say: *With these I was wounded in the house of those who loved Me.* O great sacrilege, sacrilegious homicide, that such wounds were inflicted in the house of those who loved. He will not say, 'with these I was wounded by those who loved Me,' but 'in the house of those who loved Me.' For they who inflicted them, loved Him not. But they were the house of Abraham and Isaac and Jacob and David, and the rest like them, who loved Me, and expected Me, Who was promised to them. Yet so to speak is not to answer the question, *what are these wounds?* For it is one thing to ask, what are these wounds, another to say, where they were inflicted. Having said, that they were inflicted in the house of those who loved Me, He says, what they are, *the Cup which My Father hath given Me to drink.* For what He subjoins, is the Voice of the Father giving the Cup. *Sword, awake, &c.*, is as though he said, Ask ye, What are these wounds? I say, 'the tokens of obedience, the signs of the Father's will and command. The Lord of

thou on the Cross? why are thy hands transfixed by nails? What hast thou done, to be subjected to this punishment and torture?"

[1] Ps. xxii. 16. [2] Phil. ii. 8. [3] 1 S. Peter i. 12.

7 ¶ Awake, O sword, against [a] my shepherd, and

[a] Isa. xl. 11; Ezek. xxxiv. 23.

hosts, God the Father *hath not spared* Me, *His own Son, but hath given* Me *for* you *all.* And He said, *Awake, O sword, against My Shepherd, and against the Man cohering to Me,* which is as much as, 'O Death, have thou power over My Son, My good Shepherd, the Man Who cohereth to Me, i.e Who is joined in unity of Person with the Word Who is consubstantial with Me!' And then, as though the sword asked, how or how far shall I arise against this Thy Shepherd, he subjoins, *Smite the shepherd, and the sheep shall be scattered* Hence the Shepherd Himself, when about to be smitten, spake, *All ye shall be offended because of Me this night. For it is written, I will smite the Shepherd and the sheep shall be scattered.*[1] So then to those who say, *what are those wounds in the midst of Thy hands?* is appositely subjoined the Voice of the Father, saying, *Awake, O sword, against My Shepherd, &c.,* in the meaning, 'They are monuments of the Father's love, the tokens of My Obedience, because He *spared not His own Son,* and I *became obedient* to Him for you all, *even unto death, and that, the death of the Cross.*'"[2]

7. *Awake, O sword.* So Jeremiah apostrophises the sword, *O thou sword of the Lord, when wilt thou be quiet?*[3] The prophets express what *will be,* by a command that it should be: *Make the heart of this people heavy.*[4] But by this command he signifies that human malice, acting freely, could do no more than His *Hand and* His *counsel determined before to be done.*[5] The envy and hatred of Satan, the blind fury of the chief priests, the contempt of Herod, the guilty cowardice of Pilate, freely accomplished that Death, which God had before decreed for the salvation of the world. The meaning then is, "The sword shall be aroused against My Shepherd, i.e. I will allow Him to be smitten by the Jews. But by *the sword* he designates death, persecution,

[1] S. Matt. xxvi. 31. [2] Rup. [3] Jer. xlvii. 6.
[4] Isa. vi. 10. [5] Acts iv. 28.

against the man [a] *that is* my fellow, saith the LORD

[a] John x. 30 and xiv. 10, 11; Phil. ii. 6.

wounding, &c., as above, the *sword upon his right arm*,[1] and, where the Passion of Christ is spoken of, *Deliver my soul from the sword*.[2] So also, [3] *All the sinners of the people shall die by the sword*," [4] "which cannot be taken literally; for many sinners perish by shipwreck, poison, drowning, fire." [5] Amos then "so spake, because many died by war, yet not all by the sword, but others by pestilence and famine, all which he includes under *the sword*. This smiting began, when the Lord was taken, and His sheep began to be scattered; but the prophecy which, before, was being gradually fulfilled, was fully fulfilled in His Death, and the Apostles were dispersed till the day of the Resurrection at eventide." [4]

Against the Man, My Fellow,[6] i.e. One united by community of nature. A little before, God had spoken of Himself as priced at *the thirty pieces of silver*, yet as breaking the covenant which He had made with all nations for His people; as *pierced through*, yet as *pouring the spirit of grace and supplication* on those who pierced Him, that they should mourn their deed, and as, thereon, ever cleansing them from sin. As Man, God was sold, was pierced. "God, in flesh, not working with aught intervening as in the prophets, but having taken to Him a Manhood connatural [7] with

[1] Zech. xi. 17. [2] Ps. xxii. 20. [3] Amos ix. 10.
[4] Rib. [5] S. Jer.

[6] The word עמית, in form, abstract, is always personal. It stands alone in the dialects, having probably been framed by Moses, to express more than "neighbour," "our common nature," as we speak. It occurs eleven times in Leviticus (vi. 2; xviii. 20; xix. 11, 15, 17; xxiv. 19; xxv. 14 (*bis*) 15, 17) always with the pronominal affix, "thy" or "his"; and always in enjoining things or forbidding things by virtue of our common humanity. Though feminine in form, it is always masc. in fact, as in, "the wife of" עמיתך Lev. xviii. 20 and עליו ib. xix. 17. The word, being revived out of the Pentateuch by Zechariah, received no modification in the Hebrew of the intermediate period.

[7] "συμφυῆ, i.e. joined on to His Nature." Ib. n. 1, p. 328.

of hosts : [a] smite the shepherd, and the sheep shall

[a] Matt. xxvi. 31 ; Mark xiv. 27.

Himself and made one, and through His flesh akin to us, drawing up to Him all humanity. What was the manner of the Godhead in flesh? As fire in iron, not transitively but by communication. For the fire does not dart into the iron, but remains there and communicates to it of its own virtue, not impaired by the communication, yet filling wholly its recipient."[1] The bold language of the Fathers only expressed the actuality of the Incarnation. Since the Manhood was taken into God, and in Him dwelt all the fulness of the Godhead bodily, and God and Man were one Christ, then was it all true language. His Body was "the Body of God ;"[2] His flesh "the flesh of the Word ;"[3] and it was lawful to speak of "the flesh of the Deity,"[4] of "the Passion of the Word,"[5] "the Passion of Christ, my God,"[6] "the Passion of God,"[7] "God dead and buried,"[8] "God suffered,"[9] "murderers of God,"[10] "the Godhead dwelt in the flesh bodily, which is all one with saying that, being God, He had a proper body, and using this as an instrument, He became Man for our sakes, and, because of this, things proper to the flesh are said to be His, since He was in it, as hunger, thirst, suffering, fatigue and the like, of which the flesh is capable, while the works proper to the Word Himself, as raising the dead and restoring the blind, He did through His own Body,"[11] is but a continuance of the language of Zechariah, since He Who was sold, was priced, was Almighty God. Jesus being God and Man, the

[1] Hom. in Sanct. Christi gener. App. S. Basil. Opp. ii. 596, quoted in Newman on S. Ath. ag. Arian. p. 444, note k, Oxf. Tr.
[2] S. Ath. ag. Arians, iii. 9, p. 444, Oxf. Tr.
[3] Ib. n. 34, p. 449.
[4] S. Leo, Serm. 65 fin.
[5] Tert. de carn. Christi, 5.
[6] S. Ignat. Rom. 6.
[7] Tert. l.c. ib.
[8] Vigil. c. Eut. ii. p. 502.
[9] S. Melito in Anast. Hodeg. 12.
[10] Tert. l.c. all quoted on S. Ath. l.c. note i.
[11] S. Ath. ag. Ar. iii. n. 31, p. 443, O.T. See more ibid.

sufferings of His Humanity were the sufferings of God, although, as God, He could not suffer. Now, conversely, God speaks of the Shepherd Who was slain, as *My Fellow*, united in Nature with Himself, although not the Manhood of Jesus which suffered, but the Godhead, united with It in one Person, was Consubstantial with Himself. The name might perhaps be most nearly represented by "connatural." "[1] When then the title is employed of the relation of an individual to God, it is clear that that individual can be no mere man, but must be one, united with God by unity of Being. The Akin of the Lord is no other than He Who said in the Gospel, *I and My Father are One*,[2] and Who is designated as *the Only-Begotten Son, Who is in the Bosom of the Father*.[3] The word, it seems, was especially chosen, as being used in the Pentateuch only in the laws against injuring a fellow-man. The Prophet thereby gives prominence to the seeming contradiction between the command of the Lord, *Awake, O sword, against My Shepherd*, and those of His own law, whereby no one is to injure his fellow. He thus points out the greatness of that end, for the sake of which the Lord regards not that relation, Whose image among men He commanded to be kept holy. He speaks after the manner of men. He calls attention to the greatness of that sacrifice, whereby He *spared not His own Son, but freely gave Him up for us all*.[4] The word '*Man*' forms a sort of contrast with *My Fellow*. He Whom the sword is to reach must unite the Human Nature with the Divine." Jews too have seen that the words, *My Fellow*, imply an equality with God; only since they own not Him, Who was God and Man, they must interpret it of a false claim on the part of man,[5] overlooking that it is given Him by God.

[1] Hengst. Christ. iii. 530, ed. 2.
[2] S. John x. 30.
[3] Ib. i. 18.
[4] Rom. viii. 32.
[5] Ibn Ezra interprets it in this sense, "He prophesieth again many wars, which shall be in all the earth, at the death of Messiah ben Joseph, and the meaning of My Shepherd, is every king of the nations, whom God made to rule over

be scattered: and I will turn mine hand upon [a] the little ones.

[a] Matt. xviii. 10, 14; Luke xii. 32.

And I will turn My hand[1] *upon the little ones,* doing to

the earth; and he estimates of himself that he is as God; therefore (he saith) and against the man my fellow." Kimchi, adopting the interpretation, adds, "i.e. who thinks himself my fellow." R. Isaac (Chizzuk Emunah, Wagenseil, Tela Ignea Satanæ, p. 310) interprets the whole of the king of Ishmael, called also the king of Turkey, and ruling over Asia and Africa, under whose hand the majority of the people of Israel are in captivity. God calls him my shepherd, because He has given His people into his hand to feed them in their captivity. He calls him "the man my fellow and companion," because in the pride and greatness of his heart he accounteth himself like God, like that, Behold man is become like one of us (Gen. iii.)." Abarbanel gives, as the one of three interpretations which he prefers, a modification of R. Isaac's, explaining the words "my shepherd" of Mohammed, and directing his interpretation of "the man, my fellow" against our Lord. "The words, 'the man my fellow' are spoken of Jesus the Nazarene, for according to the sentiment of the children of Edom and their faith, he was the Son of God, and of the same substance, and therefore he is called according to their words, 'The man, my fellow.'" Rashi alone has, "My shepherd, whom I set over the sheep of my captivity, and the man my fellow whom I associated with myself, to keep my sheep, even as I did;" but "I smite the shepherd," he explains "the wicked king of Moab," or "king of the border of wickedness" [i.e. Edom], or in one MS. "the wicked Roman king, who shepherdeth my flock." *R. Tanchum* has, "that they think in themselves on account of my setting them over the creation that they are my administrators in the kingdom and government." The Heb. Ar. [Hunt. 206] "against the man, my companion" (על אלרגל סאחבי).

[1] Such is the force of השיב על Amos i. 8, turning the hand against Ekron or against the other cities of Philistia; in Isa. i. 25, upon Judah, and thoroughly cleansing her by affliction; Ezek. xxxviii. 12, of Gog against the restored Israel; Ps. lxxxi. 14 of God's turning upon its adversaries, His Hand which was now upon her [all]. It were in itself improbable that here alone should be in a good sense, as Ges.

8 And it shall come to pass *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die ; [a] but the third shall be left therein.

[a] Rom. xi. 5.

them as He had done to the Shepherd. So our Lord forewarned them: *If they have persecuted Me, they will also persecute you:*[1] *If the world hate you, ye know that it hated Me, before it hated you:*[2] *Ye shall be hated of all men for My name's sake:*[3] *They will deliver you up to the councils and scourge you in the synagogues; and ye shall be brought before governors and kings for My name's sake:*[4] *They shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all men for My name's sake;*[5] and to the Scribes and Pharisees, *I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify, and some* of them *shall ye scourge in your synagogues and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth.*[6]

The little ones,[7] as Jeremiah speaks of *the least of the flock,*[8] and the Lord said, *fear not, little flock,*[9] little and weak in itself, but mighty in Him and in His grace. Three centuries of persecution, alike in the Roman empire and beyond it in Persia, fulfilled the Prophet's words and deepened the foundation of the Church and cemented its fabric.

8. *In all the land, two parts therein shall be cut off and die.* "In all the land of Israel," says a Jewish interpreter ;[10]—the land, in which the Good Shepherd had been slain and the sheep scattered, *that upon you,* our Lord had said, *may come all the righteous blood.* As David punished Moab, *with two lines measured he to put to death, and with one full line to keep alive;*[11] and Ezekiel prophesied, *A third part of thee*

[1] S. John xv. 20. [2] Ib. xv. 18.
[3] S. Matt. x. 22 ; S. Luke xxi. 17.
[4] S. Matt. x. 17, 18 ; add S. Luke xxi. 12.
[5] S. Matt. xxiv. 9. [6] Ib. xxiii. 34, 35. [7] הצֹּעֲרִים ἅπ.
[8] Jer. xlix. 20 צְעִירֵי הַצֹּאן. [9] S. Luke xii. 32.
[10] Kim. [11] 2 Sam. viii. 2.

9 And I will bring the third part [a] through the fire, and will [b] refine them as silver is refined, and will try them as gold is tried: [c] they shall call on my name, and I will hear them: [d] I will say, It *is* my people: and they shall say, The LORD *is* my God.

[a] Isa. xlviii. 10. [b] 1 Peter i. 6, 7.
[c] Ps. l. 15 and xci. 15; Zech. x. 6.
[d] Ps. cxliv. 15; Jer. xxx. 22; Ezek. xi. 20; Hosea ii. 23; Zech. viii. 8.

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shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee;[1] so now, the greater part should be destroyed, but a remnant should be saved. *But the third part shall be left therein. Even so then at this present time also,* S. Paul says,[2] *There is a remnant according to the election of grace.* "The third part only shall be saved from the common destruction; yet not so, that they should suppose that glory was to be obtained amid ease."[3]

9. *I will bring the third part through the fire.* Such is always God's way. *Thou hast proved us, O God; Thou hast tried us, like as silver is tried. Thou broughtest us into the snare, Thou laidest trouble upon our loins: we went through fire and water, and Thou broughtest us out into a wealthy place.*[4] *I have refined thee, but not with silver, I have chosen thee in the furnace of affliction;*[5] and, *Through much tribulation we must enter into the kingdom of God.*[6]

"[7] In adversity virtue is most tried, and it is shown what advance a person has made; for *patience* hath *a perfect work;*[8] and it is called the touchstone of all other virtues, as is written: 'God tried His elect as gold in the furnace and received them as a burnt-offering;'[9] and, 'All the faithful who have pleased the Lord have passed through many tribulations.'[10] And the angel Raphael saith to

[1] Ezek. v. 12. [2] Rom. xi. 5. [3] Osor.
[4] Ps. lxvi. 10–12. [5] Isa. xlviii. 10. [6] Acts xiv. 22. [7] Dion.
[8] S. James i. 4. [9] Wisd. iii. 6. [10] Judith viii. 23, Vulg.

CHAPTER XIV

1 *The destroyers of Jerusalem destroyed.* 4 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalem's enemies.* 16 *The remnant shall turn to the Lord.* 20 *and their spoils shall be holy.*

BEHOLD, [a] the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

[a] Isa. xiii. 9; Joel ii. 31; Acts ii. 20.

Tobias, '[1] Because thou wert accepted of God, need was that temptation should prove thee.'" "Adversities are granted to the elect of God, and therefore to be rejoiced in with the whole heart." "Fire, crosses, racks were prepared; swords, executioners, torturers were put in action; new forms of suffering were invented, and yet Christian virtue removed moveless, unconquered: the fiercer the onslaught, the more glorious was the triumph."[2] "The more suffered, the more believed in Christ."[3] "Whose virtue they admired, these they imitated, and shared the suffering, that they might be partakers of the glory. This was that fire, whereby God willed that His own should be tried and purified, that, with Christ Whom they gave themselves to imitate, they might enjoy everlasting glory."[2]

I will bless him and will say, It is My people, "not only by creation as the rest, but by devotion and worship, by predestination and infusion of grace, by singular Providence, by mutual love; *and it shall say, The Lord is my God,* Whom Alone above all things, I long for, love, worship."[4]

This promise is oftentimes renewed through the prophets, oftentimes fulfilled in Christ, whenever the Church is recalled from listlessness by fiery trials, and through them

[1] Tobit xii. 13, Vulg. [2] Osor.
[3] S. Aug. in Ps. xc. Serm. i. n. 8. See more in Tert. Apol. c. ult. p. 105, note a. Oxf. Tr. [4] Dion.

2 For [a] I will gather all nations against Jerusalem to battle; and the city shall be taken, and [b] the houses rifled, and the women ravished; and half of

[a] Joel iii. 2. [b] Isa. xiii. 16.

her children are restored to deeper devotedness and closer union with God.

CHAP. XIV. "The Jews," S. Jerome says, "say that these things are to be fulfilled under Gog; others that they were accomplished in part, in the times of the Macedonians, Egyptians, and other nations. We, leaving the truth of the time to the judgment of the Lord, would explain what is written." Eusebius[1] points out that it cannot be said to have been fulfilled under Antiochus Epiphanes: "If any think that these things are, then let him consider again and again, whether he can refer the rest of the prophecy also to the times of Antiochus; as, that *the feet of the Lord* stood *on the mount of Olives*,[2] that *the Lord in that day*, became *king over the whole earth*;[3] and so, as to the rest of the prophecy." And although more was fulfilled in the last siege by the Romans, still those who would explain it solely of this, are obliged to mingle explanations partly literal, as that Jerusalem should be the earthly Jerusalem, which was destroyed, partly metaphorical, as to the mount of Olives, its division into two parts, &c. It seems, then, probable that, like the kindred prophecy of Joel,[4] it relates chiefly to the time of the end, and that as our Lord unites the destruction of Jerusalem with His Coming in the Day of Judgment, so here are united that first destruction with the last rebellion of man, in the times of Anti-Christ. Since then much or most may be yet future, it seems safer, as S. Jerome suggests, to explain the Prophet's symbolic language, leaving the times of the fulfilment to Him, in Whose hands they are.

1. *Behold the Day of the Lord cometh*, lit. *a day cometh, the*

[1] Dem. Evang. vi. 18. [2] Ver. 4.
[3] Ver. 9. [4] Joel ii. 30; iii. 18.

the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Lord's, in which He Himself shall be Judge, and no longer leave man to fulfil his own will, and despise God's ; in which His glory and holiness and the righteousness of all His ways shall be revealed.

And thy spoil shall be in the midst of thee. "How great will the strait be, that the spoils should be divided in the midst of her. It often happens that what, by a sudden assault, is plundered in the city, is divided in the field or in solitude, lest the enemy should come upon them. But now there will be such a heavy weight of ills, such will be the security of conquest, that the spoils shall be divided in the midst of the city." [1]

2. *I will gather all nations against Jerusalem to battle.* This is a feature which belongs to the end. It had been dwelt upon by Joel ; [2] Ezekiel spoke of the *many nations* [3] which should come under Gog. S. John foretells of a universal strife at the end, when *The spirits of devils, working miracles, go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty ;* [4] and *Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints round about, and the beloved city.* [5] Since no creature can do aught but what God wills, and, in his frenzy against God's people, is but His instrument, *to try them and to purge and to make white to the time of the end ;* [6] and the strength of body or intellect, which is abused against His law, He continuously in the order of nature supplies, God may be said to do what Satan does against Him. Satan, in his blind fury, crowns martyrs, fills the thrones of heaven, works, against his will, the All-wise Will of God.

[1] S. Jer. [2] iii. 2–9, 11. [3] Ezek. xxxviii. 6, 15, 22.
[4] Rev. xvi. 14. [5] Ib. xx. 7, 8, 9. [6] Dan. xi. 35 ; xii. 10.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

And the houses rifled, and the women, &c. The horrors of heathen war repeat themselves through men's ever-recurring passions. What was foretold as to Babylon is repeated in the same words as to the Church of God. Seemingly *all things* come *alike to all: there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean: to him that sacrificeth and to him that sacrificeth not: as is the good, so is the sinner.*[1] The outward event is the same, the hidden part is known to God alone. *And the residue of the people shall not be cut off from the city*, unlike the lot of the earthly Jerusalem, in the destruction both by Nebuchadnezzar (which was past) and the Romans.[2] At the first, *Nebuzaradan, the captain of the guard, carried away the rest of the people left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude*,[3] so that Jeremiah mourned over it, *Because of the mountain of Zion which is desolate, foxes walk* [habitually] *upon it.*[4] The Romans "effaced the city." Now *a remnant* is *not cut off*, because *for the elect's sake those days shall be shortened;*[5] for our Lord had said,[6] *That the gates of hell should not prevail against* His Church.

3. *The Lord shall go forth and shall fight,* "[7] is to be taken like that in Habakkuk, *Thou wentest forth for the salvation of Thy people, for salvation with Thine Anointed*,[8] and in Micah, *For behold, the Lord cometh forth out of His place, and will come down and will tread upon the high places of the earth, and the mountains shall be molten under Him, and the valleys shall be cleft;*[9] and Isaiah also, *The Lord shall go forth as a mighty man: He shall stir up jealousy like a man of war: He shall cry: He shall prevail over His enemies.*"[10] "God is said to *go forth*, when by some wondrous deed He

[1] Eccl. ix. 2.
[2] See on Micah iii. 12.
[3] 2 Kings xxv. 11.
[4] Lam. v. 18.
[5] S. Matt. xxiv. 22.
[6] Ib. xvi. 18.
[7] S. Jer.
[8] Hab. iii. 13.
[9] Micah i. 3, 4.
[10] Isa. xlii. 13.

declares His Presence—His Deity is, as it were, laid up, so long as He holds himself in, and does not by any token show His power. But He *goes forth*, and bursts forth, when He exercises some judgment, and worketh some new work, which striketh terror." God then will *go forth out of His place*, when He is constrained to break through His quietness and gentleness and clemency, for the amendment of sinners. He Who elsewhere speaketh through the Prophet, *I, the Lord, change not*,[1] and to Whom it is said, *Thou art the same*,[2] and in the Epistle of James, *With Whom is no change*,[3] now *goeth forth* and fighteth *as in the day of battle*, when He overwhelmed Pharaoh in the Red Sea; and *fought for Israel. The Lord shall fight for you*, became the watchword of Moses[4] and the warrior Joshua in his old age,[5] after his life's experience,[6] and Nehemiah.[7] *Be not afraid by reason of this great multitude*, said Jahaziel, son of Zachariah,[8] when *the Spirit of the Lord came upon* him; *for the battle is not yours, but God's.*

As He fought in the day of battle. "All wars are so disposed by the power of God, that every victory is to be referred to His counsel and will. But this is not seen so clearly, when men, elate and confident, try to transfer to themselves all or the greater part of the glory of war. Then may the war be eminently said to be the Lord's, when no one drew sword, as it is written, *The Lord shall fight for you, and ye shall hold your peace.*[9] Of all God's wars, in which human insolence could claim no part of the glory, none was more wondrous than that, in which Pharaoh and his army were sunk in the deep. *The Lord*, said Moses,[10] *is a man of war: the Lord is His Name. That day of battle* was the image of one much greater. In that, Pharaoh's army was sunk in the deep; in this, the power of evil, in Hell: in that, what could in some measure be conquered by human strength,

[1] Mal. iii. 6. [2] Ps. cii. 27. [3] S. James i. 17.
[4] Exod. xiv. 14; Deut. i. 30; iii. 22; xx. 4.
[5] Joshua xxiii. 10; comp. x. 14, 42; xxiii. 3.
[6] Ib. x. 14, 42; xxiii. 3. [7] Neh. iv. 20.
[8] 2 Chron. xx. 15. [9] Exod. xiv. 14. [10] Ib. xv. 3.

4 ¶ And his feet shall stand in that day [a] upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [b] *and there shall be* a very great valley; and

[a] See Ezek. xi. 23. [b] Joel iii. 12, 14.

was subdued; in this, a tyranny unconquerable; in that, a short-lived liberty was set up; the liberty brought by Christ through subdual of the enemy, is eternal. As then the image yields to the truth, earthly goods to heavenly, things perishable to eternal, so the glory of that ancient victory sinks to nothing under the greatness of the latter."[1]

4. *And His feet shall stand in that day upon the mount of Olives,* "over against Jerusalem to the East, wherein riseth the Sun of Righteousness." The Mount of Olives is the central eminence of a line of hills, of rather more than a mile in length, overhanging the city, from which it is separated only by the narrow bed of the valley of the brook Cedron. It rises 187 feet above Mount Zion, 295 feet above Mount Moriah, 443 feet above Gethsemane, and lies between the city and the wilderness toward the Dead Sea: around its Northern side, wound the road to Bethany and the Jordan.[2] There, probably, David worshipped;[3] his son, in his decay, profaned it;[4] Josiah desecrated his desecrations;[5] there *upon the mountain, which* is *on the East side of the city, the glory of the Lord stood,* when it had *gone up from the midst of the city;*[6] it united the greatest glory of the Lord on earth, His Ascension, with its deepest sorrow, in Gethsemane. Since the Angel said, *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven,*[7] the old traditional opinion is not improbable, that our Lord shall come again to judge the earth, where He left the earth, near the place of His Agony and

[1] Osor. [2] Van de Valde, Memoir, 179.
[3] 2 Sam. xv. 32. [4] 1 Kings xi. 7.
[5] 2 Kings xxiii. 13. [6] Ezek. xi. 23. [7] Acts i. 11.

half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of * the moun-

* Or, *my mountains.*

Crucifixion for us. So shall *the Feet* of God literally *stand upon the Mount of Olives.* Else it may be that "the *Feet* of the uncircumscribed and simple God are to be understood not materially, but that the loving and fixed assistance of His power is expressed by that name."[1]

Which is true, or whether, according to an old opinion, the last act of Anti-Christ shall be an attempt to imitate the Ascension of Christ (as the first Anti-Christ Simon Magus was said to have met his death in some attempt to fly[2]) and be destroyed by His Coming there, the event must show.

And the Mount of Olives shall cleave [*be cleft*] *in* [*from*] *the midst thereof toward the East and toward the West,* i.e. the cleft shall be East and West, so as to form *a very great valley* through it—from Jerusalem toward the Jordan Eastward; and this shall be, in that *half of the mountain shall remove Northward, and half thereof Southward.* If this be literal, it is to form an actual way of escape from Jerusalem; if figurative, it symbolises how that which would be the greatest hindrance to escape, the mountain which was higher than the city, blocking, as it were, the way, should itself afford the way of escape; as Zechariah speaks, *O great mountain, before Zerubbabel* thou shalt become *a plain;*[3] and Isaiah, *Every valley shall be exalted and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough places plain;*[4] i.e. every obstacle should be removed.

5. *And ye shall flee to the valley of the mountains,* rather,

[1] Dion.

[2] The evidence would be late, except as seemingly confirmed by a like history in Suetonius, vi. 12.

[3] Zech. iv. 7. [4] Isa. xl. 4.

tains ; * for the valley of the mountains shall reach unto Azal : yea, ye shall flee, like as ye fled from

* Or, *when he shall touch the valley of the mountains to the place he separated,* cir. 787.

along[1] *the valley of My mountains*,[2] viz. of those mountains which God had just formed by dividing the mount of Olives. *For the valley of the mountains shall reach unto Azal*, i.e. *Azel*, the same word which enters into Beth-Azel of Micah, where the allusion probably is to its firm-rootedness. It is more probable that the name of a place should have been chosen with an allusive meaning, as in Micah, than that an unusual appellative should have been chosen to express a very common meaning. S. Cyril had heard of it as the name of a village at the extremity of the mountain.[3] Else it might very probably have been destroyed in the destructive Roman wars. The Roman camp in the last siege must have been very near it.[4] The destruction of villages, after the frantic revolt under Bar-Chocab, was enormous.[5]

Yea, ye shall flee like as ye fled from before the earthquake. An earthquake in the time of Uzziah, whose memory survived the captivity to the time of Zechariah, nearly two centuries, must have been very terrible, but no historical

[1] According to the principle of words of motion, בוא עבר יצא. הלך. See Ew. Lehrb. n. 282a, 1. pp. 706, 707, ed. 8.

[2] E. vers. has followed Kim. ; yet there is no need to assume that הָרַי is an old plur. form.

[3] אָצַל for אָצֵל, in pause, as in the man's name both forms occur, 1 Chron. viii. 38 ; ix. 44. The LXX had 'Ασαήλ in S. Jerome's time ; Aq. 'Ασέλ ; Theod. 'Ασήλ ; Symm. alone translates it, πρὸς τὸ παρακείμενον. Jon. retains אָצַל. So Kim., I.E., Abarb. The Syr. and Sym. (whom S. Jerome follows) paraphrases. So Menahem and Rashi, giving an impossible explanation, "height." S. Cyril says, "It is a village, it is said, at the extremity of the mountain."

[4] Jos. B. J. v. 1. 8.

[5] "985 very well known villages." Dio Cass. lxix. 14.

before the [a] earthquake in the days of Uzziah king of Judah: [b] and the LORD my God shall come, *and* [c] all the saints with thee.

[a] Amos i. 1.
[b] Matt. xvi. 27, xxiv. 30, 31, and xxv. 31; Jude 14.
[c] Joel iii. 11.

account remains of it, Josephus having apparently described the past earthquake in the language which Zechariah uses of the future.[1] Such an earthquake is the more remarkable a visitation in Jerusalem, because it was out of the line of earthquakes. These were to the North and East of Palestine: within it, they were almost unknown.[2] Interpositions of God even in man's favour, are full of awe and terror. They are tokens of the presence of the All-Holy among the unholy. Fear was an accompaniment of special miracles in the Gospel, not only among the poor Gadarenes,[3] or the people,[4] but even the Apostles;[5] apart from the effect of the sight of Angels on us who are in the flesh.[6] It is then quite compatible, that the valley so formed should be the means of deliverance, and yet an occasion of terror to those delivered through it. The escape of the Christians in Jerusalem to Pella, during the break of the siege, after the withdrawal of Cestius Gallus, was a slight image of this deliverance.

And the Lord thy God shall come, and all the saints with Thee, O God. The Prophet, having spoken of God as *my God*,

[1] See Introduction to Amos.
[2] See on Amos iv. 11.
[3] S. Mark v. 15; S. Luke viii. 25.
[4] On the restoration of Zacharias' speech, S. Luke i. 65; of the son of the widow of Nain, ib. vii. 16.
[5] At the walking on the sea, S. Matt. xiv. 26; S. John vi. 19; the rebuking of the wind, S. Mark vi. 50; S. Luke viii. 25; the Transfiguration, S. Matt. xvii. 6; S. Mark ix. 6; the draught of fishes, S. Luke v. 3–10.
[6] To Zacharias, S. Luke i. 12; the B. Virgin, ib. 29, 30; the shepherds, ib. ii. 9; to the women after the Resurrection, S. Mark xvi. 8; the Apostles "supposing they had seen a spirit," S. Luke xxiv. 37.

6 And it shall come to pass in that day, * *that* the light shall not be † clear, *nor* ‡ dark :

* i.e. it shall not be clear in some places, and dark in other places of the world.
† Heb. *precious.* ‡ Heb. *thickness.*

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turns suddenly to speak to Him, as present. "[1] This is manifestly said of the second Coming of the Saviour, of which John too in his Apocalypse says, *Behold He shall come with the clouds, and every eye shall see Him, and they also which pierced Him.*[2] And the Lord Himself in the Gospel declareth, that *the Son of Man shall come in the clouds of heaven with power and great glory.*[3] He shall *come with the clouds*, i.e. with the Angels, who are *ministering spirits* and are sent for different offices, and with the Prophets and Apostles." "[4] Whenever Scripture says that the saints and angels come with Christ, it is always speaking of His second Coming, as in that, *When the Son of Man shall come in His glory and all His holy Angels with Him,*[5] and in the Epistle of Jude,[6] *Behold the Lord cometh with ten thousand of His saints, to execute judgment.*"

6. *The light shall not be clear nor dark*, or, more probably, according to the original reading,[7] *In that day there will be no light; the bright ones*[8] *will contract themselves*, as it is said, *The stars shall withdraw their shining.*[9]

[1] S. Jer. on vv. 6, 7. [2] Rev. i. 7. [3] S. Matt. xxiv. 30.
[4] Rib. [5] S. Matt. xxv. 31. [6] S. Jude 14, 15.
[7] The E.V. follows Kim. "The light shall be neither יקרות 'preciousnesses' nor קפאון 'thickness.'"
[8] יְקָרוֹת יִקְפָּאוּן.
[9] יְקָרוֹת as Job xxxi. 26, "the moon, יָקָר הֹלֵךְ, walking in beauty." יִקְפָּאוּן "shall contract themselves," as it is said in Ex. xv. 8, קָפְאוּ תְהֹמוֹת "the depths (lit.) coagulated in the heart of the sea." According to the Kri, וְקִפָּאוֹן, the meaning of יקרות is mere conjecture. Kimchi (Lex.) Ibn Ezra Rashi suppose it to be used of "clear light," as contrasted with cloudy, expressed by קִפָּאוֹן, so that the meaning of the whole should be the same as that

7 But * it shall be [a] one day [b] which shall be known

* Or, *the day shall be one.*

[a] Rev. xxii. 5. [b] Matt. xxiv. 36.

This is evermore the description of the Day of Judgment, that, in the presence of God Who is Light, all earthly light shall grow pale. So Joel had said, *The sun and moon shall be darkened, and the stars shall withdraw their shining.*[1] And Isaiah, *The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously;*[2] and, *Behold the day of the Lord cometh,—The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*[3] All know well our Lord's words.[4] S. John, like Zechariah, unites the failure of the heavenly light *with a great earthquake, and the sun became as sackcloth of hair: and the moon became as blood; and the stars of heaven fell upon the earth.*[5]

7. *And it shall be one day: it shall be known unto the Lord: not day, and not night; and at the eventide it shall be light. One* special *day; one,* unlike all besides; known unto God, and to Him Alone. For God Alone knows the day of the consummation of all things, as He saith, *Of that day and that*

of v. 7. Our version follows this. Abulwalid and Parchon explain it of heavy thick clouds, and make the words synonymous. Tanchum mentions both. The LXX seem further to have read וקרות, *καὶ ψύχη*; but it is not supported by any MS. or any other version: for the "but" in Symm. Chald. Syr. may only express the contrast of the sentences; "there shall not be light;—and—," as Asyndeton. The LXX, however, "There shall not be light and cold and ice," could only mean to deny the presence of any of them, not (as Ewald) "there shall be no alternation of light with cold and ice." Proph. ii. 62. Light too and cold are not alternatives. The Kri וקפאון, as always, occurs in some MSS., eight Spanish of De Rossi, two at first, fifteen old editions. The Jewish authorities (as far as I know), including Abulwalid, Tanchum, Parchon, &c., take no notice of the Kethibh.

[1] Joel iii. 15. [2] Isa. xxiv. 23.
[3] Ib. xiii. 9, 10. [4] S. Matt. xxiv. 29. [5] Rev. vi. 12, 13.

to the LORD, not day, nor night: but it shall come to pass, *that* at [a] evening time it shall be light.

8 And it shall be in that day, *that* living [b] waters

[a] Isa. xxx. 26 and lx. 19, 20; Rev. xxi. 23.
[b] Ezek. xlvii. 1; Joel iii. 18; Rev. xxii. 1.

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hour knoweth no one, neither the angels in Heaven, nor the Son (so as to reveal it), *but the Father only.*[1] Neither wholly *day*, because overclouded with darkness; nor wholly *night*, for the streaks of light burst through the darkness chequered of both; but in *eventide*, when all seems ready to sink into the thickest night, *there shall be light.* Divine light alway breaks in, when all seems darkness; but then the chequered condition of our mortality comes to an end, then comes the morning, which has no evening; the light which has no setting; "perpetual light, brightness infinite;" when *the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold;*[2] and *the glory of God doth lighten* the eternal city, *and the Lamb is the light* thereof;[3] and *in Thy light we shall see light.*[4] "Christ shall be to us eternal light, a long perpetual day."[5]

8. *And it shall be, that living waters.* "This is what is said in the prophecy of Joel, *A fountain shall come forth from the house of the Lord;*[6] and in that of Ezekiel,[7] *And behold there ran out waters.*"[8] Zechariah leaves to the mind to supply what the former prophets had said of the fertilising, life-giving character of those waters. He adds that they should pervade the whole land, West as well as East; *to the former*, rather *the Eastern sea*,[9] into which they would by nature flow, and toward *the hinder*, i.e. the Western sea, the Medi-

[1] S. Mark xiii. 32. [2] Isa. xxx. 26. [3] Rev. xxi. 23.
[4] Ps. xxxvi. 9. [5] S. Cyr. [6] Joel iii. 18.
[7] Ezek. xlvii. 2. [8] Kim.
[9] Joel ii. 20, where the preternaturalness of the deliverance is pictured by the driving the *locust*, the symbol of the enemy, into two opposite seas. The Eastern sea, i.e. the Dead Sea, is spoken of there and Ezek. xlvii. 18; the hinder sea, i.e. the Mediterranean, Joel ii. 20; Deut. xi. 24; xxxiv. 2.

shall go out from Jerusalem; half of them toward the * former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be [a] king over all the earth:

* Or, *eastern*, Joel ii. 20. [a] Dan. ii. 44; Rev. xi. 15.

terranean, which natural waters could not *reach*. This their flow, he adds, should be perpetual. "These streams shall not dry up and their waters shall not fail;"[1] therefore drought shall not lessen them, nor winter-cold bind them. "From Jerusalem as from a fountain shall stream forth living waters of wisdom and grace to all nations."[1]

"[2] Again he tells us, under a figure, that exceeding great and large shall be that outpouring of the Holy Spirit upon the saints, especially when they shall be removed to that holy eternal life in the world to come. For now through faith in Christ we are enriched, as with an earnest, with the first-fruits of the Holy Spirit. But after the Resurrection, sin being wholly taken away, the Holy Spirit will be in us, not as an earnest or in a measure; but richly, bounteously, and perfectly shall we enjoy the grace through Christ. He calleth, then, *living water*, the Spirit which, he says, will come forth from the Jerusalem which is from above.—But that the Holy Scripture is wont to liken the Divine Spirit to *water*, the Giver thereof, the Son, accredits, saying,[3] *He that believeth on Me, as the Scripture hath said, Out of his belly shall flow rivers of living water.* This the Evangelist explains, *This spake He of the Spirit, which they who believe in Him should receive.*[4] Since then the Spirit is life-giving, rightly does he liken it to that, which is life-giving to the frame."

9. *And the Lord shall be king over all the earth.* Such should be the influence of the living water, i.e. of the Spirit of God. God Who has ever reigned and will reign, *a great*

[1] Kim. קיץ וחרף make up the whole year, Gen. viii. 22; Ps. lxxiv. 17. חרף is winter, Prov. xx. 4; Amos iii. 15; Jer. xxxvi. 22.

[2] S. Cyr. [3] S. John vii. 38. [4] Ib. vii. 39.

in that day shall there be [a] one LORD, and his name one.

10 All the land shall be * turned [b] as a plain from Geba to Rimmon south of Jerusalem: and it shall

[a] Eph. iv. 5, 6. * Or, *compassed.* [b] Isa. xl. 4.

King over all the earth,[1] shall be owned by His creatures, as what He is.

There shall be one Lord, more exactly, *The Lord shall be One, and His Name One.* He had before prophesied, *I will cut off the names of the idols out of the land.*[2] The Church being thus cleansed, no other lord or object of worship should be named but *Himself.* This is one of those prophecies, of continued expansion and development, ever bursting out and enlarging, yet never, until the end, reaching its full fulfilment. "Since in this life we contemplate God in His effects, in which His whole perfection shineth not forth, now we know Him obscurely and imperfectly, His perfections being in divers diversely represented. In our home we shall see Him as He is, face to Face, through His Essence. Therefore then He will be represented by one name, as He shall be beheld by one gaze."[3]

10. *All the land shall be turned as a plain from Rimmon to Gebah.* "All the land, which is round about Jerusalem, which is now mountains, as is said, *The mountains are round about Jerusalem,*[4] shall be level as a plain, but Jerusalem itself shall be exalted,[5] and high above all the earth."[6] The dignity of the Church, as *a city set upon a hill, which cannot be hid,*[7] is symbolised here by the sinking of all around and its own uprising; as in Micah and Isaiah, *The mountain of the Lord's house shall be established on the top of the mountains,*

[1] Ps. xlvii. 2, 7. [2] Zech. xiii. 2. [3] Dion. [4] Ps. cxxv. 2.
[5] ראמה, as וקאם, Hosea x. 14. א is substituted in the name of the animal רְאֵם, רְאֵמִים; the appell., רְאמוֹת Prov. xxiv. 7; the precious substance, Ezek. xxvii. 16; Job xxviii. 18; the town, Deut. iv. 43; Joshua xx. 8; 1 Chron. vi. 65.
[6] Kim. [7] S. Matt. v. 14.

be lifted up, and [a] * inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, [b] and *from* the tower of Hananeel unto the king's winepresses.

[a] Zech. xii. 6. * Or, *shall abide.*
[b] Neh. iii. 1 and xii. 39; Jer. xxxi. 38.

and shall be exalted above the hills.[1] *Gebah*, lit. *hill*, now *Jeva*, was a frontier-garrison, held once by the Philistines,[2] and fortified by Asa,[3] in the northern boundary of Benjamin,[4] together with Michmash [5] (now Mûkhmas), commanding an important pass, by which Jerusalem was approached.[6] *Rimmon, south of Jerusalem* is mentioned in Joshua among the southern towns of Judah,[7] given to Simeon.[8] Both survived the Captivity.[9] They mark, then, the north and south of the kingdom of Judah, a long mountain chain, which is pictured as sinking down into a plain, that Jerusalem alone might be exalted.

From Benjamin's gate unto the place of the first gate. Benjamin's gate [10] must obviously be a gate to the north, and doubtless the same as *the gate of Ephraim*,[11] the way to Ephraim lying through Benjamin. This too has probably reference to the prophecy of Jeremiah, that *the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.*[12] *Jehoash, king of Israel, brake down the wall of Jerusalem from the gate of Ephraim to the corner-gate, four*

[1] Isa. ii. 2; Micah iv. 1. [2] 1 Sam. xiv. 5. [3] 1 Kings xv. 22.
[4] From Gebah to Beer-sheba," 2 Kings xxiii. 8, as here, "from Gebah to Rimmon." It is named among the northern towns of Benjamin, Joshua xviii. 24.
[5] 1 Sam. l.c. [6] Isa. x. 28, 29.
[7] Joshua xv. 32. [8] Ib. xix. 7; 1 Chron. iv. 32.
[9] Gebah, mentioned with Michmash, Neh. xi. 31; Rimmon, ib. 29.
[10] Mentioned besides, Jer. xx. 2; xxxvii. 12, 13. Jeremiah goes through it, "to go into the land of Benjamin," Jer. xxxvii. 12, 13.
[11] Mentioned 2 Chron. xxv. 23; Neh. viii. 16; xii. 39.
[12] Jer. xxxi. 38.

11 And *men* shall dwell in it, and there shall be [a] no more utter destruction; [b] but Jerusalem * shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought

[a] Jer. xxxi. 40. [b] Jer. xxiii. 6. * Or, *shall abide.*

hundred cubits,[1] after the war with Amaziah. Zechariah seems to speak of Jerusalem, as it existed in his time. For the tower of Hananeel[2] still existed; the *first gate* was probably destroyed, since he speaks not of it, but of its *place;* the gate of Benjamin and the corner-gate probably still existed, since Nehemiah[3] mentions the building of the sheep-gate, the fish-gate, the old gate, or gate of the old city, the valley-gate, the dung-gate, the gate of the fountain; but not these.

11. *And they shall dwell in it,* in peace, going forth from it, neither into *captivity,* nor in flight;[4] for God should exempt from curse the city which He had chosen, against which the gates of hell shall not prevail, and He says of the heavenly Jerusalem, *there shall be no more curse.*[5]

12. Again, upon the restoration of His people follows the destruction of His enemies. It shall, first and chiefly, be God's doing, not man's. *This shall be the plague.* The word is used of direct infliction by pestilence, *wherewith the Lord shall smite*[6] *all the people* [*peoples*] *that fought against Jerusalem.*

[1] 2 Kings xiv. 13; 2 Chron. xxv. 23
[2] Neh. iii. 1. [3] Ib. iii. 1, 3, 6, 13, 14, 15.
[4] v. 2, 5. [5] Rev. xxii. 3.
[6] נָגַף occurs twenty times of God's striking; twice of a foot stumbling; once (like נגח) of an ox goring another, once of a man's accidental blow, both in Exod. מַגֵּפָה, in like way, occurs seventeen times of death inflicted by God (once only of an individual, Ezekiel's wife, Ez. xxiv. 16), and three times only, of slaughter in battle by men, 1 Sam. iv. 17; 2 Sam. xvii. 9; xviii. 7. The form Hif., הִמַּק, is ἅπ. Nif. is used of a putrefying wound, Ps. xxxviii. 7; and מַק subst. Isa. iii. 24. Nif. is also used of man's wasting

against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that*

The awful description is of living corpses. "The enemies of Jerusalem shall waste, not with fever or disease, but by a plague from God, so that, being sound, standing, living, in well-being, they should waste and consume away,"[1] as Isaiah speaks of the *carcases of the men, that have transgressed against Me; for their worm shall not die—and they shall be an abhorring unto all flesh.*[2]

Their flesh shall consume away, rather, *wasting away the flesh of each one.* It is the act of God, in His individual justice to each one of all those multitudes gathered against Him. One by one, *their eyes,* of which they said, *let our eye look on Zion,*[3] i.e. with joy at its desolation, *shall consume away in their holes, and their tongue,* wherewith they blasphemed God,[4] *shall consume away in their mouths.* Appalling, horrible picture! *standing on their feet,* yet their flesh mouldering away as in a graveyard, their sightless balls decaying in their holes, the tongue putrefying in their mouth, a disgust to themselves and to others! Yet what, compared to the horrible inward decay of sin, whereby men *have a name that they live and are dead?*[5] "Let us read ecclesiastical histories, what Valerian, Decius, Diocletian, Maximian, what the savagest of all, Maximin, and lately Julian suffered, and then we shall prove by deeds, that the truth of prophecy was fulfilled in the letter also."[6]

13. *A great tumult,* and panic fear, such as God said He would send upon the Canaanites before Israel,[7] or on Israel

away through (בּ) his sins, Lev. xxvi. 39 (*bis*); Ez. xxiv. 23; xxxiii. 10 [not "under the weight of" as Ges.] and of the dissolution of the host of heaven, Isa. xxxiv. 4.

[1] Lap. [2] Isa. lxvi. 24. [3] Micah iv. 11.
[4] Comp. Ps. xii. 3; Isa. xxxvi. 15, 18; xxxvii. 3, 4, 17, 23, 29.
[5] Rev. iii. 1. [6] S. Jer. [7] Deut. vii. 23.

[a] a great tumult from the LORD shall be among them ; and they shall lay hold every one on the hand of his neighbour, and [b] his hand shall rise up against the hand of his neighbour.

[a] 1 Sam. xiv. 15, 20.
[b] Judges vii. 22 ; 2 Chron. xx. 23 ; Ezek. xxxviii. 21.

itself, if disobedient ;[1] or which fell on the Philistines after Jonathan's capture of the garrison at Michmash, when every man's *sword was against his fellow.*[2] There is no real unity, except in God ; elsewhere, since each seeks his own, all must be impregnated with mutual suspicion, ready at any moment to be fanned into a flame ; as when, at the blowing of Gideon's trumpets, *the Lord set every man's sword against his fellow ;*[3] or when, at Jehoshaphat's prayer,[4] *the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy ; and when they had made an end of the inhabitants of Seir, every one helped to destroy another.*

And they shall lay hold, every one on the hand of his neighbour. Every one shall be every one's foe. Each shall, in this tumultuous throng, grasp the other's hand, mastering him powerfully.[5] *And his hand shall rise up* [6] *against the hand of his neighbour,* as was prophesied of Ishmael, *His hand will be against every man, and every man's hand against him.*[7]

[1] Deut. xxviii. 20. [2] 1 Sam. xiv. 20. The same word is used.
[3] Judges vii. 22. [4] 2 Chron. xx. 23.
[5] החזיק, with acc., is used adversely though figuratively. Anguish (Jer. vi. 24 ; l. 43), amazement (ib. viii. 21), pangs (Micah iv. 9) are said to seize on— ; and David, "I seized (החזקתי) by the beard the lion and the bear," 1 Sam. xvii. 35. It is used of a man grasping with violence (with ב), Deut. xxii. 25 ; 2 Sam. xiii. 11 ; forcibly detaining prisoners, Exod. ix. 2 ; Jer. l. 33 ; the head of an opponent, "they seized each his fellow by the head, and his sword in his fellow's side," 2 Sam. ii. 16 ; "the ears of a dog," Prov. xxvi. 17. Here the context precludes ambiguity ; the use of the acc. is poetic.
[6] עלה "rise" = "be raised up," as even of inanimate things, Amos iii. 5 ; Prov. xxvi. 9 ; Job v. 26 ; of a people carried away, ib. xxxvi. 20. Gesenius' instances, Thes. p. 1023, n. 2.
[7] Gen. xvi. 12.

14 And * Judah also shall fight † at Jerusalem; and the wealth of all the heathen round about shall

* Or, *thou also, O Judah, shalt.*
† Or, *against.* [a] Ezek. xxxix. 10, 17, &c.

14. *And Judah also shall fight at Jerusalem.* This seems more probable than the alternative rendering of the E.M., "against." For Judah is united with Jerusalem as one, in the same context;[1] and, if it had shared with the heathen, it must also have shared their lot. It is Judah itself, not "a remnant of Judah," as it is *every one that is left of all the nations*,[2] which is thus united to Jerusalem: it is that same Judah, as a whole, of which it is said, *it shall fight.* Nor is anything spoken of "conversion," which is said of those left from the heathen nations, who had fought against her. Yet for Judah to have joined an exterminating heathen war against Jerusalem, even though constrained, had, like the constrained sacrifices to heathen gods, been apostasy. But there is not even a hint that, as Jonathan apologetically paraphrases,[3] they were "constrained." The war is to be Judah's free act: *Judah also shall fight.* Again, those gathered against Jerusalem, and their warfare against it, had been described at the outset, as *all nations:*[4] here the subject is not the gathering or fighting, but the overthrow. Nor is there any decisive contrary idiom; for, although when used of people, it always means "fight against," yet, of place, it, as often, means "fight in."[5] Probably then the Prophet

[1] v. 21. [2] v. 16.

[3] "Yea, and those of the house of Judah the nations will bring, constrained, to carry war against Jerusalem." Jon.

[4] v. 2, 3.

[5] On the one hand, נלחם בעיר "fought against the city," Judges ix. 45; בְּרַבָּה "against Rabbah" 2 Sam. xii. 26; בִּקְעִילָה "against Keilah," 1 Sam. xxiii. 1; on the other, בְּתַעֲנָךְ "fought at Taanach," Judges v. 19; בְּרִפִידִם, "at Rephidim," Exod. xvii. 8; בְּבִקְעַת מְגִדּוֹ "in the valley of Megiddo," 2 Chron. xxxv. 22, and so probably in the immediate context (ib. 20) בְּכַרְכְּמִישׁ, "at

be gathered together, gold, and silver, and apparel, in great abundance.

means, that not only should God fight for His people, but that *Judah also* should do its part, as S. Paul says, *We, then, as workers together with Him;* [1] and, *We are labourers together with God;* [2] and, *I laboured more abundantly than they all; yet not I, but the grace of God which was with me;* [3] or, *Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure.* [4] God so doth all things in the Church, for the conversion of the heathen, and for single souls, as to wait for the co-operation of His creature. "God made thee without thee; He doth not justify thee without thee." [5]

And the wealth of all the heathen round about shall be gathered. Whatever the world had taken in their war against the Church shall be abundantly repaid. *All the heathen* had combined to plunder Jerusalem; [6] *the wealth of all the heathen* shall be gathered to requite them. "[7] As Isaiah says, The nations, converted to Christ, brought all their wealth to the Church, whence he congratulates the Church, saying, *Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings—For brass I will bring gold, and for iron I will bring silver;* [8] under which he typically understands,

Carchemish," since it is hardly probable, that Carchemish should be mentioned as *the* object of such an expedition, and the decisive battle between Egypt and Chaldæa was "*at*," not "*in* Carchemish," בִּכְרְכְמִישׁ, where Nebuchadnezzar smote his army, Jer. xlvi. 2. For such a large army as Pharaoh's would not have been shut up in a town, which was of importance only as a key to the passage of the Euphrates. Also in Isa. xxx. 32, the Chetib בָּהּ must be "in her," Zion, which the Kri has corrected into the more common idiom, בָּם, "against them." The LXX renders thus, *παρατάξεται ἐν Ἰερουσαλήμ.*

[1] 2 Cor. vi. 1. [2] 1 Cor. iii. 9.
[3] Ib. xv. 10. [4] Phil. ii. 12.
[5] S. Aug. Serm. 169, n. 13, Opp. v. 815 (on N.T. p. 866, O.T.).
[6] Ver. 2. [7] Lap. [8] Isa. lx. 16, 17.

15 And [a] so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one

[a] Ver. 12.

'wisdom, philosophy, eloquence, learning, and all the other arts and sciences, liberal and mechanical, wherewith the heathen shall be adorned, who are converted to the faith. So shall the gifts of nature be perfected by the gifts of grace, and *they* shall defend the Church who erstwhile attacked it.'"[1]

15. *And so shall be the plague of the horse, &c.* "So, when God sendeth the plague, all the irrational animals of Anti-Christ and his satellites shall perish, as the aforesaid men, who used them, perished. For, for the sins of men, God, to their greater confusion, sometimes slays their beasts, sometimes also for their loving correction."[1] "The imagery is from the Mosaic law of the ban. If a whole city became guilty of idolatry, not the inhabitants only, but the beasts were to be destroyed,[2] so that here, in miniature, should be repeated the relation of the irrational to the rational part of the creation, according to which, for the sins of men, *the creature is*, against its will, *made subject to vanity*. Analogous is it also, that on the offence of Achan,[3] beside him and his children, his oxen, asses and sheep were [stoned and] burned with him."[4]

16. *Every one that is left of the nations.* God so gives the repentance, even through His visitations, that, in proportion to the largeness of the rebellion and the visitation upon it, shall be the largeness of the conversion. *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled.*[5] And S. Paul, *Blindness in part is happened to Israel, until the fulness of the Gentiles shall be come in; and so all Israel shall be saved.*[6] Hitherto prophets had spoken

[1] Dion. [2] Deut. xiii. 15. [3] Joshua vii. 24, 25.
[4] Hengst. [5] S. Luke xxi. 24. [6] Rom. xi. 25, 26.

that is left of all the nations which came against Jerusalem shall even [a] go up from year to year to

[a] Isa. lx. 6, 7, 9 and lxvi. 23.

of a *remnant*[1] of Jacob, who should *return to the mighty God*, and should be saved; now, upon this universal rebellion of the heathen, He foretells the conversion of a remnant of the heathen also.

Shall even go up from year to year to worship the King, the Lord of hosts. There is a harmony between the rebellion and the repentance. The converted shall go to worship God there, where they had striven to exterminate His worshippers. The Prophet could only speak of the Gospel under the image of the law. *The Feast of Tabernacles* has its counterpart, not, like the Pascha or the Pentecost, in any single feast, but in the whole life of the Gospel. It was a thanksgiving for past deliverance; it was a picture of their pilgrim-life from the passage of the Red Sea, until the parting of the Jordan opened to them the entrance to their temporary rest in Canaan.[2] "In that vast, wide, terrible wilderness, where was no village, house, town, cave, it made itself tents, wherein to sojourn with wives and children, avoiding by day the burning sun, by night damp and cold and hurt from dew; and it was [3] *a statute for ever in their generations; ye shall dwell in booths seven days; all, that are Israelites born, shall dwell in booths, that your generations may know, that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt.*"[4] "Much more truly do Christians keep the feast of tabernacles, not once in the year only, but continually, unceasingly. This is, what S. Peter admonisheth, *Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts.*[5] And S. Paul often teacheth that we, like Abraham, are strangers on earth, but *citizens* of heaven *with the saints, and of the household of God.*[6] *Faith*, he says,[7] *is the substance of things hoped for, the evi-*

[1] Isa. x. 21. [2] See on Hosea xii. 9.
[3] Lev. xxiii. 41–43. [4] S. Jer.
[5] 1 S. Peter ii. 11. [6] Eph. ii. 19. [7] Heb. xi. 1, 9, 10.

worship the King, the LORD of hosts, and to keep [a] the feast of tabernacles.

[a] Lev. xxiii. 34, 43; Neh. viii. 14; Hosea xii. 9; John vii. 2.

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dence of things not seen. By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God."[1] "As long as we are in progress, in the course and militant, we dwell in tabernacles, striving with all our mind to pass from the tabernacles to the firm and lasting dwelling-place of the house of God. Whence also holy David said, *I am a stranger with Thee and a sojourner, as all my fathers were.*[2] So speaketh he, who is still in Egypt and yet placed in the world. But he who goeth forth out of Egypt, and entereth a desert from vices, holdeth his way and says in the Psalm, *I will pass through to the place of the tabernacle of the Wonderful unto the house of God.*[3] Whence also he says elsewhere, *How amiable are Thy dwellings, Thou Lord of hosts; my soul longeth, yea even fainteth for the courts of the Lord;*[4] and a little after, *Blessed are they who dwell in thy house, they shall be always praising Thee.*[5] *The voice of rejoicing and salvation is in the tabernacles of the righteous.*[6] *One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple.*[7] Whoso dwelleth in such tabernacles, and hastes to go from the tabernacles to the court, and from the court to the house, and from the house to the temple of the Lord, ought to celebrate the feast of Tabernacles, &c."[8] It symbolises how, "in the New Testament, Christians, being delivered through Christ from the slavery to sin and Satan, and sojourning in this vale of misery, by making progress in virtues go up to the home of the heavenly paradise, the

[1] Lap. [2] Ps. xxxix. 12. [3] Ib. xlii. 4, Vulg.
[4] Ib. lxxxiv. 1, 2. [5] Ib. lxxxiv. 4. [6] Ib. cxviii. 15.
[7] Ib. xxvii. 4. [8] S. Jer.

17 [a] And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

[a] Isa. lx. 12.

door of glory being open by the merit of the Lord's Passion, and so the faithful of Christ celebrate the feast of tabernacles; and, after the destruction of Anti-Christ, they will celebrate it the more devoutly, as there will then be among them a fuller fervour of faith."[1]

17. *Whoso will not go up.* "To those who *go not up*, he threatens the same punishment as persecutors would endure. For enemies, and they who will not love, shall have the same lot. This is, I think, what Christ Himself said, [2] *Whoso is not with Me is against Me, and whoso gathereth not with Me scattereth.*"[3]

Upon them there shall be no rain. Rain was the most essential of God's temporal gifts for the temporal well-being of His people. Moses marked out this, as his people were entering on the promised land, with recent memory of Egypt's independence of rain in Egypt itself, and that this gift depended on obedience. *The land, whither thou goest in to possess it,* is *not as the land of Egypt, whence ye came out, where thou sowedst thy seed and wateredst* it *with thy foot, as a garden of herbs:* but *a land of hills and valleys,—it drinketh water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord* are *always upon it, from the beginning of the year even unto the end of the year. And it shall be, if ye shall hearken diligently unto My commandments —I will give* you *the rain of your land in its season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.*[4] But the threat on disobedience corresponded therewith. *Take heed to your-*

[1] Dion.
[2] S. Luke xi. 23.
[3] S. Cyr.
[4] Deut. xi. 10–15.

18 And if the family of Egypt go not up, and come not, * [a] that *have* no *rain ;* there shall be the plague,

* Heb. *upon whom* there is *not.* [a] Deut. xi. 10.

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selves, Moses continues, *that your heart be not deceived, and ye turn aside and serve other gods—and the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit, and ye perish quickly from off the good land, which the Lord giveth you ;* [1] and, *Thy heaven, that* is *over thee, shall be brass, and the earth, that* is *under thee,* shall be *iron ; the Lord shall make the rain of thy land powder and dust.*[2] Amos speaks of the withdrawal of rain as one of God's chastisements : [3] the distress in the time of Ahab is pictured in the history of the woman of Sarepta,[4] and Ahab's directions to Obadiah.[5] But it is also the symbol of spiritual blessings ; both are united by Hosea [6] and Joel,[7] as Joel and Amos also speak of spiritual blessings exclusively under the figure of temporal abundance.[8] In Isaiah it is simply a symbol, *Drop down, ye heavens, from above, and let the skies pour down righteousness ; let the earth open, and let them bring forth salvation, and let righteousness spring up together.*[9]

18. *And if the family of Egypt go not up, and come not, that* have *no* rain ; rather, *and there shall not be.*[10] It may be that the Prophet chose this elliptical form, as well knowing that

[1] Deut. xi. 16, 17. [2] Ib. xxviii. 23, 24.
[3] Amos iv. 7. [4] 1 Kings xvii. 9–16.
[5] Ib. xviii. 5. [6] Hosea vi. 3.
[7] Joel ii. 23. [8] Ib. iii. 18. See on Amos ix. 13.
[9] Isa. xlv. 8. See also ib. v. 6, both together ib. xxx. 23.

[10] The E.V., following Kim., takes ולא עליהם as a subordinate clause, "and there is not upon them," viz. rain at any time ; but it is unnatural that, in two consecutive verses, the words should be taken in such divergent senses. The omission of ולא by the LXX, followed so far (as so often) by the Pesh., is supported only by 4 Kenn. MSS., against those in S. Jerome's time, and Symm. Theod. Jon., and is evidently a makeshift, followed by Ewald.

wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

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the symbol did not hold as to Egypt, which, however it ultimately depended on the equatorial rains which overfilled the lakes which supply the Nile, did not need that fine arrangement of the rains of autumn and spring which were essential to the fruitfulness of Palestine. The omission leaves room for the somewhat prosaic supply of Jonathan, "The Nile shall not ascend to them." More probably the words are left undefined with a purposed abruptness, *there shall not be upon them*, viz. whatever they need: the omission of the symbol in these two verses might the more suggest, that it is a symbol only. Egypt, the ancient oppressor of Israel, is united with Judah as one, in the same worship of God, as Isaiah had said, *In that day shall Israel be the third with Egypt and with Assyria;*[1] and since it is united in the duty, so also in the punishment for despising it.

"Let not Egypt be proud, that it is watered by the Nile, as if it needed no rain: i.e. let no one be secure in this life. For though we stand by faith, yet may we fall. For although bedewed by the efflux of Divine grace, and filled with its richness, yet if we give not thanks continually for such great gifts, God will count us as the rest, to whom such copious goodness never came. The safety of all then lies in this, that while we are in these tabernacles, we cherish the Divine benefits, and unceasingly praise the Lord, Who hath heaped such benefits upon us."[2]

"Under the one nation of the Egyptians, he understands those who are greatly deceived, and choose idolatry most unreasonably, to whom it will be a grave, inevitable judgment, the pledge of destruction, that they despise the acceptable grace of salvation through Christ. For they are murderers of their own souls, if, when they could lay hold of eternal life and the Divine gentleness, open to all who

[1] Isa. xix. 24. [2] Osor.

19 This shall be the * punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

* Or, *sin.*

will choose it and put off the burden of sin, they die in their errors; the stain and pollution from transgression and error uncleansed, although the Divine light illumined all around and called those in darkness to receive sight. Of each of these I would say, *Better* is *an untimely birth than he; for he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.*[1] *Good had it been for* them, *if* they *had never been born*,[2] is the Saviour's word. That this is not said of the Egyptians only, but shall come true of all nations, who shall altogether be punished, if they are reckless of the salvation through Christ and honour not His festival, he will establish in these words:

19. *This shall be the sin of Egypt and the sin of all nations that come not up to keep the feast of tabernacles.* For before the coming of the Saviour, good perhaps had been in part the excuse of the heathen, that they had been called by none. For no one had preached unto them. Wherefore the Saviour also, pointing out this in the Gospel parables, said, *the labourers*, called *at the eleventh hour, said, No man hath hired us.*[3] But when Christ cast His light upon us, *bound the strong man*,[4] removed from his perverseness those subject to him, justified by faith those who came to Him, laid down His life for the life of all, they will find no sufficient excuse who admit not so reverend a grace. It will be true of the heathen too, if Christ said of them, [5] *If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.*" [6]

The Prophet says *sin*, not punishment,[7] for sin includes

[1] Eccl. vi. 3, 4. [2] S. Matt. xxvi. 24. [3] Ib. xx. 7.
[4] Ib. xii. 29. [5] S. John xv. 22. [6] S. Cyr.
[7] The E.V. follows Kim. in rendering "punishment." Ges. combines the two in his rendering of אָשַׁם, n. 2, "culpam sustinuit," not in his "culpæ pœnas dedit." The

20 ¶ In that day shall there be upon the * bells of the horses, [a] HOLINESS UNTO THE LORD;

* Or, *bridles.* [a] Isa. xxiii. 18.

the punishment, which is its due, and which it entails; it does not express the punishment, apart from the sin. It was *the sin* which comprised and involved all other sin, the refusal to worship God as He had revealed Himself, and to turn to Him. It was to say, *We will not have* Him *to reign over us.*[1]

20. *In that day there shall be upon the bells*[2] *of the horses, Holiness unto the Lord.* He does not say only, that they should be consecrated to God, as Isaiah says of Tyre, *Her merchandise and her hire shall be holiness to the Lord;*[3] he says that, *the bells of the horses*, things simply secular, should bear the same inscription as the plate on the high-priest's forehead. Perhaps the comparison was suggested by the bells on the high-priest's dress;[4] not the lamina only on

rendering "shall be guilty" unites sin and punishment in his instances, Ps. xxxiv. 21; Isa. xxiv. 6; Jer. ii. 3; Hosea x. 2 [E.V., in the same sense, "shall be found faulty"]; xiii. 16; Prov. xxx. 10 ["be found guilty," E.V.]. So also in חֵטְא Lam. iii. 39, חַטָּאת ib. iv. 6. When the Lord said, *It shall be more tolerable in the day of judgment for Sodom and Gomorrah than for that city*, He meant, that both guilt and punishment would be greater. In Isa. v. 18, חַטָּאָה, and ib. xl. 2, חַטָּאת is "sin." So also עָוֹן Isa. v. 18; Ps. xxxi. 10.

[1] S. Luke xix. 14.

[2] מְצִלָּה, ἅπ. Yet the rendering "bells" has the analogy of מְצִלְתַּיִם 1 Chron. xiii., xv., xvi., xxv.; 2 Chron. v., xxix.; Ezra iii. 10; Neh. xii. 27. The other guesses, "bridles" (LXX, Syr.), "trappings of horses" [Jon.], or "warlike ornaments" (S. Jerome's Jewish teacher) have none; the βυθὸν of Aq. and περίπατον σύσκιον of Symm. (as from מְצָלוֹת) give no meaning.

[3] Isa. xxiii. 18.

[4] פעמון Exod. xxviii. 34; xxxix. 25, 26, used of it only, and there only.

and the pots in the LORD'S house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall

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his forehead, but bells (not as his, which were part of his sacred dress), bells, altogether secular, should be inscribed with the self-same title, whereby he himself was dedicated to God.

Holiness to the Lord. He does not bring down what is sacred to a level with common things, but he uplifts ordinary things, that they too should be sacred, as S. Paul says, *Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.*[1]

And the pots of the Lord's house shall be like bowls before the altar. The pots are mentioned, together with other vessels of the Lord's house,[2] but not in regard to any sacred use. They were used, with other vessels, for dressing the victims[3] for the partakers of the sacrifices. These were to be sacred, like those made for the most sacred use of all, *the bowls for sprinkling,*[4] whence that sacrificial blood was taken, which was to make the typical atonement.

21. *And every pot in Jerusalem and in Judah shall be holiness to the Lord.* Everything is to be advanced in holiness. All the common utensils everywhere in the people of God shall not only be holy, but *holiness*, and capable of the same use as the vessels of the temple.

And there shall be no more the Canaanite in the house of the Lord of hosts. The actual Canaanite had long since ceased to be; the Gibeonites, the last remnant of them, had been absorbed among the people of God. But *all Israel* were not *of Israel.* Isaiah had called its princes and people, *rulers of Sodom, people of Gomorrah.*[5] Ezekiel had said, *Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of*

[1] 1 Cor. x. 31.
[2] Exod. xxxviii. 3; 1 Kings vii. 45; 2 Kings xxv. 14; 2 Chron. iv. 11, 16; Jer. lii. 18, 19.
[3] 2 Chron. xxxv. 13. [4] מזרקים. [5] Isa. i. 10.

be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no

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the land of Canaan; thy father was an Amorite, and thy mother a Hittite.[1] Hosea used at least the term of twofold meaning, *Canaan, in whose hands are the balances of deceit;*[2] and Zephaniah, *All the people of Canaan are destroyed.*[3] After the time of the Canon, Daniel is introduced saying, "O thou seed of Canaan and not of Judah."[4] Ezekiel had spoken of ungodly priests, not only as uncircumcised in heart (according to the language of Deuteronomy [5]), but uncircumcised in flesh also, altogether alien from the people of God.[6] The Prophet then speaks, as Isaiah, *It shall be called the way of holiness; the unclean shall not pass over it,*[7] and Joel, *Then shall Jerusalem be holy, and there shall no strangers pass through her any more.*[8] This shall have its full fulfilment in the time of the end. *There shall in no wise enter into it any thing that defileth, neither* whatsoever *worketh abomination or a lie;* and, *without* are *dogs and sorcerers and whoremongers and murderers and idolaters, and whatsoever loveth and maketh a lie.*[9]

"Although born of the blood of Israel, those of old eagerly imitated the alien Canaanites. But after that the Only-Begotten Word of God came among us, and, having justified by faith, sealed with the Holy Spirit, those who came to His grace, our mind hath been steadfast, unshaken, fixed in piety. Nor will any one persuade those who are sanctified, to honour any other god save Him Who is, by nature and in truth, God, Whom we have known in Christ. For in Himself He hath shown us the Father, saying, *He that hath seen Me hath seen the Father.*[10] Wherefore *in that day,* i.e. at that time, he says, *there shall be no Canaanite,* i.e. alien

[1] Ezek. xvi. 3.
[2] Hosea xii. 7.
[3] Zeph. i. 11.
[4] Hist. of Sus. ver. 56.
[5] Deut. x. 16; xxx. 6.
[6] Ezek. xliv. 7.
[7] Isa. xxxv. 8.
[8] Joel iii. 17.
[9] Rev. xxi. 27; xxii. 15.
[10] S. John xiv. 9.

more the [a] Canaanite in [b] the house of the LORD of hosts.

[a] Isa. xxxv. 8; Joel iii. 17; Rev. xxi. 27 and xxii. 15.
[b] Eph. ii. 19, 20, 21, 22.

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and idolater, *in the house of the Lord Almighty*."[1] "But may the Almighty God bring the saying true at this time also, that no Canaanite should be seen among us, but that all should live according to the Gospel-laws, and await that blessed hope and the appearance of our great God and Saviour Jesus Christ, with Whom be glory to the Father with the Holy Ghost, now and ever and to endless ages. Amen."[2]

[1] S. Cyr. [2] Theod.

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